

BIRTHRIGHT®

ACCESSORY

For players of all levels

The Book of priestcraft

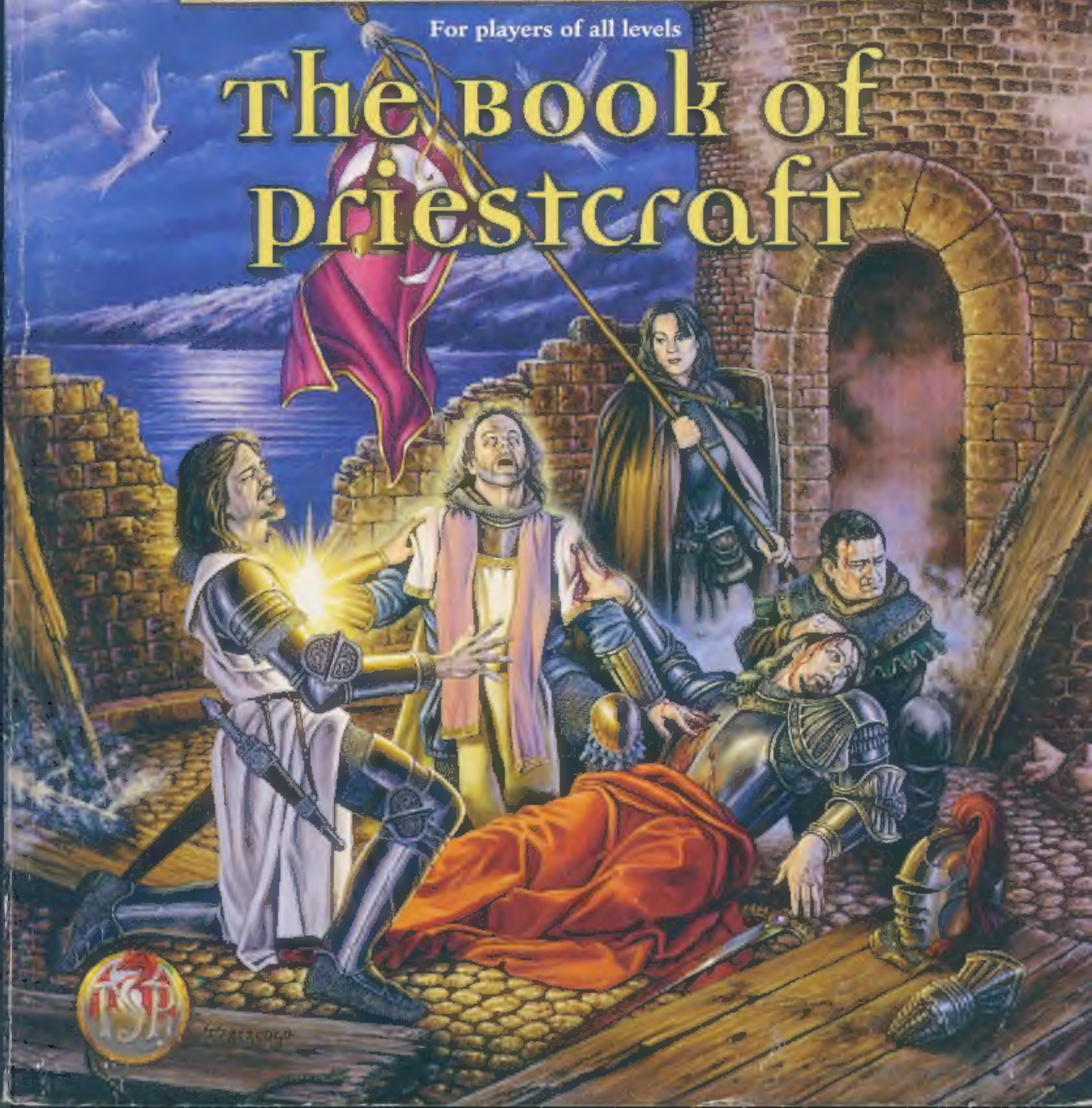


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What does it truly mean to be a follower of Avani or a priest of Nesirie? What types of actions might incite a follower or priest to anger or inspire him to compassion? And in the often lonely journey of an adventurer or regent, where can he seek allies or turn his attentions for a crusade?

In the sections that follow, each deity and his or her followers and priests are examined closely. Each is given attention and details that have never before been explored in BIRTHRIGHT® game products. In addition to role-playing notes for PC priests, the philosophy of each deity is examined to assist DMs in planning strategy and plotting behind-the-scenes machinations.

As stated in the *Rulebook*, the new gods worked closely with each other in the early years following the Deismaar cataclysm. As the centuries have come and gone, however, rivalries and arguments have developed between the gods. Wars and feuds between their mortal followers have ensued, and alliances have been built. The powers still work to increase the well-being of their worshipers, priests, and temples. But despite the rifts, all the gods of the new pantheon still hold fast to their singular pact: Never again shall the gods battle each other in physical form.

shorthand for powers descriptions

The following abbreviations are used to describe the general powers, attitudes, and priest and paladin abilities of the deities:

god descriptions

Derivative Names: Commonly recognized names based on the power's circles of interest.

Power: Greater, intermediate, or lesser; plane of residence; alignment.

Portfolio: The god's areas of interest and concern.

Aliases: Deities are known by different names in different parts of the continent; these are listed here. The name used by the largest number of worshipers is used throughout the text.

Domain Name: The name of the god's territory on his or her plane of residence.

Superior: The power from which the god takes direction, if any.

Allies: Deities who can be called on for assistance or who might ask for assistance.

Foes: Deities most likely to cause trouble for the power; deities whose followers are most likely to

cause trouble for the power's followers.

Symbol: Icon recognized as the deity's emblem.

Wor. Align: The alignment of the god's followers.

Avatar: Appearance and habits of avatar(s).

the church

Clergy: Character classes capable of holding office in the church.

Clergy Alignment: Alignments allowed to clergy.

Dogma: The church's official philosophy. Where appropriate, this is broken down by individual sects.

Day-to-day

Activities: Common pursuits that occupy the clergy's time.

Holy Days/Important Ceremonies:

Celebrations and solemn observations

held annually or on regular calendar dates.

Major Centers of Worship: The most important or influential temples dedicated to the power.

Affiliated Orders: Officially recognized groups, such as knights or rangers, outside the clergy.

Priestly Vestments, Adventuring Garb: Recognized trappings of clergy, whether secret or obvious, common or ceremonial.

priest/paladin requirements

Requirements: Ability requirements to be a priest or paladin.

Prime Req: Ability score most important to the class.

Alignments: Alignments required for the class.

Weapons: Weapons allowed to priests or paladins. *Standard* means all weapons normally allowed to the class.

Armor: Armor allowed to priests or paladins.

Major Spheres: Major spheres of access. *ToM* indicates the *Tome of Magic* accessory.

Minor Spheres: Minor spheres of access.

Magical Items: Categories of items allowed to priests or paladins.

Power Over Undead: Turning abilities granted by the power: *nil*=no turning powers; *standard*=normal turning ability for clerics; *command*=command ability as for evil clerics.

Powers: Special powers granted to priests or paladins; numbers followed by) indicate the level at which the power is granted.

Proficiencies: Proficiencies required or granted are identified here. Levels in parentheses indicate the level at which bonus proficiencies are gained.

avani

Goddess of the Sun, Lady of Reason
Greater Goddess of Mechanus, LN

Portfolio:	Sun, reason, magic
Aliases:	Avanalaë (Anuire), Lana (Brechtür), Vani (Rjurik)
Domain Name:	The Gleaming Spire/ Mechanus
Superior:	None
Allies:	Nesirie, Laërme
Foes:	Kriesha, Belinik, Eloële
Symbol:	Golden setting sun
Wor. Align:	Any

Avani is the principal goddess of the Khinasi pantheon. In addition to her role as the patron of reason and magic, she is the Lightbringer and Lifebringer to the Khinasi people. Her home is the sun; from there she shines forth her divine radiance, chasing away shadow and that which skulks in darkness. She brings alive the world each day.

Avani can be a harsh and relentless goddess, as unforgiving as the sun that beats down on the Khinasi lands, or she can be warm and nurturing, enfolding her people in the glow of her divine radiance. A former priestess of Basafa at the battle of Deismaar, she inherited Basafa's portfolio and responsibilities when that goddess was destroyed.

avani's avatar

The Khinasi believe that Avani appears to them every day with the rising of the sun. She is a great and beneficent goddess, and so gives this blessing to all the world. As a result, for part of each day, she disappears from the lands of the Khinasi so that she may bring her gift to the rest of the world.

The ignorant among the Khinasi know that Avani will return in the morning to chase away the shadows that lie upon them. The educated realize that she comes back each morning because she set the world spinning, so that her divine radiance could shine upon all the world. Her regular visits also protect her believers from incursions of the Shadow, for she denies the Shadow a place to build on Achrynis. Instead, the darkness must hide in the dank places below the surface of the world.

Avani has also appeared to her followers as a beautiful, dark-skinned, mature woman whose gaze can calm her people and terrify her enemies. Although few can claim to have received a visit from their goddess in this form, she has appeared to her worshipers regardless of their station in life, from humble farmers to dread kings. Few claim to know *why* she appears to any individual; some are given quests, others inspiration; some are visited with her blessing, others with her wrath.

The Lady of Reason's worshipers believe that she has also appeared in other forms. Warriors devoted to her have claimed that she has flown over their lines before a battle as a white eagle. Scholars believe to have been visited in the form of epiphanies; the inspiration or revelation she has granted has given insight to resolve difficult problems. It is even whispered among Khinasi courts that the royal mage of Ariya, Rahil the Falcon (MKb; W7; Ma, minor; 19; LG), has been blessed no fewer than four times with such visits. His enemies suggest that such benedictions are the only way he ever figures anything out; others are in awe of his importance in the eyes of his goddess. He neither confirms nor denies these rumors, for he remains a private man.

Avani has also been known to come to the aid of farmers, shepherds, and travelers. One tale relates that she led a lost shepherd and his flock to shelter from a violent storm by appearing to them as a white ram, leading them to a deep cleft in the side of a hill. Inside the crevice were food and water for both man and beast, and a fire that never extinguished until the sun rose the next morning.

the church

Clergy:	Priests, paladins
Clergy Align:	LG, NC, LN, N, LE, NE; paladins, LG only

The church of Avani has its strongest hold among the domains of the Khinasi. The people of this culture see Avani as the supreme ruler of their pantheon; many Khinasi have little tolerance for the teachings of others.

Avani expects her priests and paladins to represent themselves as if they were representing her. They must strive to be firm but fair in their dispensation of justice, must aid the poor and defend those unable to protect themselves, and must be merciful to enemies whom she would deem deserving.

Dogma: To the common people of Khinasi, Avani's doctrine is simple. She is the Lightbringer, the Giver of Life. She is the sun, and she shines her divine radiance upon the world every day, protecting all people from the encroachments of Shadow and darkness. Her light brings food to the tables of her people, for crops need

both rain and sun to prosper. Her warmth enfolds her people; she chases away storms that destroy well-being. She touches her followers with her blessing every day, for each ray of the sun carries her divine benediction. Many less-educated Khinasi believe that they must be wary among pale-skinned people, for they live without Avani's favor and cannot be trusted. Even among the wealthy and learned, this belief holds some sway.

Despite the reverence with which the Khinasi people hold Avani, opinions vary significantly as to what she represents. This comes in part as a result of the natural inclination among the educated to apply their reason to discovering Avani's true message. Many are the great works of groups like the Discourse (see "Affiliated Groups"), but the inevitable result of these studies is a fragmentation of the church into regional holdings that sometimes fight each other as much as they do their traditional enemies. Many believe that Avani is wroth with her people as a result, and they point to the Tarvan Waste as a place where her displeasure has taken form, for the Waste is harsh, devoid of the bounty of other lands.

One of the oldest temples of Avani in Khinasi lands is the Great Temple of Avani in Malrada and Suiriene. Here, some of the earliest Basarji made landfall in their sojourn from Djapar, some years before the epic battle at Mount Deismaar. They brought with them their belief in their goddess, Basaia. At the Battle of Deismaar, Basaia and her followers stood with the other gods and peoples to battle Azrai and his dark host. Like the other gods who opposed Azrai, Basaia was destroyed. Her divine essence passed to her high priestess, the wise and beautiful Avani. To venerate both the Basarji's roots on the continent and the ascension of their priestess to godhood, the survivors built the first temple to Avani on the island of Suiriene.

Although the Great Temple is no longer the preeminent temple to Avani in Cerilia, its status as the oldest lends it a certain weight in theological discussions among the Khinasi. Suiriene is now a state inhabited by a mixture of Khinasi and Anuirean people, and has been influenced by the culture and religion brought by the Anuireans when they ruled Khinasi lands centuries ago. The temple of Avani is accorded respect by nearly all people of the domain, however, and doctrinal differences between religions are virtually nonexistent on the island.

The principal belief of the adherents of the Great Temple is that Avani is the direct descendant of Basaia, and that she has inherited all the power and responsibilities of that goddess. To worshipers of Avani, this distinction is crucial. Other temples argue that Avani received her divine essence not just from Basaia, but from all of the gods assembled at Deismaar; as such, she is a new goddess. Thus her doctrine must be discovered anew, despite her mortal history as Basaia's high priestess.

Priests of the Great Temple teach that the arrival in Cerilia of the Basarji pre-dated that of the peoples of Aduria who fled the terror of the dark god Azrai. The gods of the Basarji were similar to those of the Adurian peoples, and their fear of the power of Azrai propelled them into the conflict facing the Adurians. When Basaia was destroyed, she passed her essence to Avani. Avani is, therefore, the direct descendant of Basaia, and her message differs little from that of the ancient Basarji goddess.

The Great Temple is frequently plagued by heretics claiming that Avani's mission of following the same doctrine as Basaia means that the new goddess is no more than a faint echo of her past. This is blasphemy to the adherents of the Great Temple. They believe instead that the divinity of Avani was a gift granted her by the ancient goddess Basaia, and that with that gift came the responsibilities that Basaia shouldered (namely, the guidance and protection of the Basarji people). As such, followers believe that Avani is truly the new goddess of the Khinasi; those in Djapar who deny Avani's divinity deny that their goddess of old gave of herself in order to protect the people who relied on her wisdom and strength.

Critics of the Great Temple of Avani argue that its priests live in the past and cannot lead the modern Khinasi people. Further, such critics believe that Avani should be worshiped only by the Khinasi. Chief among these opponents of the Great Temple is the Zikalan Temple of Avani. Exalted High Priestess Shandarc (FKb; Pr9, Avani; Ba, major, 39; LN) believes Khinasi to be the only civilized culture in Cerilia. Her sect sees the Vos and Rjurik as mere barbarians, the Brechts concerned only with money, and the Anuireans past their socio-economic prime. Only the Khinasi, Shandarc believes, look beyond the day-to-day in order to concern themselves with art, literature, religion, philosophy, and other fields of learning. The mark of a great culture, she claims, lies in what it can discover of and leave for its world. Raiding for women and cattle, grubbing for coins, or fighting incessantly for petty land holdings are beneath the enlightened.

Shandarc's critics suggest that she does not see Khinasi peasants and merchants "grubbing for coins," and point out that she herself "fights incessantly" to extend her influence over other lands. Her perceptions (or lack thereof) color her religious attitudes. While not precisely racist in her views, Shandarc believes that the suggestion that Avani shares her divine

grace with those not prepared to receive it is contemptible. The Life and Protection of Avanalae in the Anuirean domain of Elinie is a rebel church, according to the Zikalan Temple. Avani would not grace such barbarians with her sublime word.

Another important temple devoted to Avani is the Ariyan Temple. A much more tolerant and progressive church than the temple in Zikala, it is fortunately the church most foreign people recognize when they think of the worship of Avani. This is true in part because of the relative economic importance and stability of the domain of Ariya. The Life and Protection of Avanalae is a splinter church of the Ariyan Temple, and despite their distance from one another, the former follows the theological lead of its parent church.

The Ariyan Temple takes a much more beneficial approach in its interpretation of Avani's word. Its members believe that Avani is an inherently benevolent goddess. Her word is one of peace and prosperity; to achieve both is to achieve a rich, rewarding life. The Temple realizes that such states are ephemeral; ironically, peace and prosperity often can be achieved only through violence and strife.

The Fiery Dawn of Avani is slightly more militant in its beliefs. It argues a doctrine similar to that of the Ariyan Temple, but sees the goals as less attainable. As long as others yearn to take away that which a person has achieved, they aver, an individual can never fully attain peace or prosperity, for he must always guard against the depredations of others. The Fiery Dawn teaches that enemies must be defeated before a person can enjoy the opportunity to achieve a sense of tranquility.

The Wachen an Sonnlacht in Rheulgard is thought to be an ideological descendant of the Fiery Dawn. Another temple that seems to profess a more fatalistic doctrine is the Medecian Way in the Lamia's domain.

Those devoted to Avani rely on her to light their way. They believe that Avani will guide them along their individual paths. The Raging Heart of Avani takes the view that their goddess placed people upon the world to test them. Only those whose spirits are forged by the experience of grappling with the challenges of the world, they believe, can attain the enlightenment she desires her people to reach. Such awareness can be achieved only through action, not reflection. Surviving and even thriving in the Tarvan Waste, for example, is itself a challenge that allows Avani's followers to prepare themselves for an afterlife of service to their goddess.

Day-to-Day Activities: The priests and paladins of Avani, like those of other faiths, are important elements of the communities in which they live. Many of them, especially lesser members of the clergy, are involved in the daily activities of their neighborhoods. They work for both the temporal

and the spiritual well-being of their people. Clergy members fulfill a variety of functions: They serve with military forces, defending against enemies; they work as judges, arbitrators, and negotiators to resolve disputes peacefully; they labor alongside people in the fields and beseech of their goddess her assistance in bringing prosperity; and they heal the sick, care for the dead, and bring children into the world. Despite the relatively mundane work in which all clergy members engage, the temples of Avani also require that their priests and paladins devote some time each day to reflection, discussion, or study. The world is a mystery, they admit, but an engaging one. A person will likely never know the answers to all the world's riddles; that is for the gods. But to study, to seek the truth, and to learn and teach are goals worthy of every person, no matter what his station. Avani relies upon her church to pursue such goals.

Holy Days/Important Ceremonies: The most important ceremony of each day is the one that greets Avani on her return to light the world. Priests of Avani conduct ceremonies that begin just before dawn each day and end shortly after the sun has risen. The morning worship signals the start of the day for most of Avani's faithful. The priests also hold a prayer service at the end of each day, at sunset; at this service, they offer to Avani their hopes that she has found her people worthy that day and that she will return again to light their world the next morning.

In Khinasi lands, the anniversary of Avani's ascension to godhood is celebrated with reverence by nearly all people, even those whose patron deity is a different god. Nearly all Khinasi see Avani as their patroness and guardian, and themselves as her children. Although the anniversary of her ascension is also the date on which the battle of Deismaar was fought over fifteen hundred years ago, the celebrations only briefly commemorate the events of the battle. To the Khinasi, the holiday is observed to venerate their patroness, not remember what was essentially a foreign war.

Many Khinasi also celebrate the birth of el-Arrasi, for legend states that he was blessed of Avani. He was born on the 32nd day of Eleomin (Roelir on the Anuirean calendar) in the year 1249 MA (734 HC). It is said that el-Arrasi was stillborn, but that the unknown midwife who attended his birth blew upon his brow and his chest, and when he started to cry, those in attendance fell to their knees in amazement at the miracle they had just witnessed. When they recovered their senses—and



manners—and sought out the woman who had saved the child, she was gone. Most believe that this mysterious woman was Avani herself come from her palace in the sun to bring to the Khinasi people their deliverer.

Major Centers of Worship: The Great Temple of Avani in Masetiele in the domain of Suiriene is possibly the oldest temple of Avani in existence. Although it has lost much of its former influence and glory, it remains an important center for worship and study of the word of the goddess.

The High Hierophant of the Life and Protection of Avanalae makes her home in the city of Ruorvan in the Anuirean domain of Coerany. Despite its frontier location, the temple in Ruorvan remains the most important establishment of the Anuirean church of Avani. Most doctrinal disputes within that church are decided there, rather than in the more resplendent temple in the City of Anuire. Ruorvan's temple maintains contact with its cousins in Ariya through a small fleet of merchant vessels.

Perhaps the most splendid temple dedicated to Avani is the Sunrise Temple in Zikala. The seat of Exalted High Priestess Shandare's power, she pours money into its beautification; she wants the Sunrise Temple to become the center of a much greater temple holding, one in which she guides the worship of the faithful.

Directly opposed to the expansion of Shandare's temple and its doctrine is the Central Temple of Ariya. This temple, perhaps more than any other, represents the worship of Avani to much of the rest of the world. Its priests work actively to promote their interpretations of the grace of their goddess to as many others as possible.

Affiliated Orders: Like most churches, Avani's temples have several orders affiliated with them. Many of these are warrior societies devoted to defending the principal faith of the Khinasi. The Swords of Avani, the army of the Prince of Ariya, is one such society. The princes of that state have long been devoted servants of their goddess; many have been priests or paladins. The Swords of Avani have recognized and served the princes as both temporal and spiritual rulers, and have been successful in defending Ariya for over five centuries against a host of dangerous enemies. One of those enemies, the Zikalan Temple of Avani, has created its own

army of devoted warriors. The Legion of the Blessed Warriors of the Sun serves as the Zikalan Temple's warrior arm. As aggressive and devoted to their interpretations of their goddess as is the temple hierarchy itself, the Legion is a dangerous weapon in Shandare's arsenal, and will likely figure prominently in her expansion plans.

Not all the organizations affiliated with the church of Avani are militant in nature. One of the most famous of these is the Discourse. The Discourse is a society of sages, scholars, wizards, priests, and other learned folk dedicated to the study of the world around them. Its members come from all walks of life; it is, in fact, an element of their charter that no one should be turned away, based upon economic status, from participating in their studies and discussions. It is certainly true that most of the members are well-off economically, but numerous exceptions have existed through the ages. One of the Discourse's more distinguished members, in fact, was a prisoner. He was sentenced to hard labor for stealing a horse, but his defense was so brilliant (if futile) that one of the Discourse's scholars saw to it that his sentence was commuted.

Members of the Discourse learn anything they can of the world: history, economics, politics, theology, philosophy, art . . . whatever they take interest in. Sciences figure less prominently in their studies than do humanities, but there is little they will ignore in their search for understanding. Much of their education comes from individual study followed by discussion among interested members. Some of these discussions become rather esoteric, and members make no effort to "talk down" their ideas, a tendency that has angered more than one less-educated nobleman in the past.

It is considered a great honor in Khinasi lands to be invited to participate in a discussion of the Discourse, and an even greater one to be invited to become a member. At times, such honors have elevated members of the lower classes to some measure of respect among the Khinasi intelligentsia. Such persons generally need not concern themselves with earning a living any more, for the Discourse is well funded by donations from numerous sources. Such funds ensure that scholars, regardless of their original economic status, are able to devote themselves to their studies and queries.

avani's temples

Temple	Regent	Level	Province (Rating)	Domain/Ruler
ATA	el-Arrasi	5	Ariya (7/0)	Ariya/el-Arrasi
ATA	el-Arrasi	2	Kfeira (3/4)	Ariya/el-Arrasi
ATA	el-Arrasi	1	Kouzir (2/3)	Ariya/el-Arrasi
ATA	el-Arrasi	1	Tegher (2/3)	Ariya/el-Arrasi
FDA	el-Arrat	1	Mesire (5/0)	Mesire/el-Mesir
FDA	el-Arrat	1	Dwart's Deeping (1/3)	Kozlovnyy/Nikailov
FDA	el-Arrat	1	Dzernin (2/5)	Kozlovnyy/Nikailov

Temple	Regent	Level	Province (Rating)	Domain/Ruler
FDA	el-Arrat	2	Highvale (2/5)	Kozlovnyy/Nikajlov
FDA	el-Arrat	2	Novgorik (2/3)	Kozlovnyy/Nikajlov
FDA	el-Arrat	1	Ras Medecin (1/6)	Kozlovnyy/Nikajlov
FDA	el-Arrat	3	el-Deyir (4/3)	Djafra/el-Djafara
FDA	el-Arrat	4	Djafra (7/0)	Djafra/el-Djafara
FDA	el-Arrat	1	Djin Belim (1/8)	Djafra/el-Djafara
FDA	el-Arrat	2	Nurida (3/2)	Djafra/el-Djafara
FDA	el-Arrat	2	Qadal (2/5)	Djafra/el-Djafara
FDA	el-Arrat	2	Ras Dhoumaire (3/6)	Djafra/el-Djafara
FDA	el-Arrat	2	Sahaiad (2/5)	Djafra/el-Djafara
FDA	el-Arrat	1	Almein (2/7)	Min Dhousai/el-Dhousai
FDA	el-Arrat	1	Ras Dheiredin (1/8)	Min Dhousai/el-Dhousai
FDA	el-Arrat	2	Toure el-Fasil (5/4)	Min Dhousai/el-Dhousai
FDA	el-Arrat	1	West Ibnoume (1/8)	Min Dhousai/el-Dhousai
GTA	Lafirz	2	Baered (3/2)	Suiriene/Buired
GTA	Lafirz	3	Masetiele (5/0)	Suiriene/Buired
GTA	Lafirz	1	Northcape (1/8)	Suiriene/Buired
GTA	Lafirz	2	Cecidein (3/6)	Mairada/el-Mair
GTA	Lafirz	1	Dalcefr (2/7)	Mairada/el-Mair
GTA	Lafirz	2	Mairada (6/3)	Mairada/el-Mair
Med	Narvadae	2	Binessin (3/4)	The Lamia/The Lamia
Med	Narvadae	1	Coromandel (1/6)	The Lamia/The Lamia
Med	Narvadae	1	Kaniera (1/6)	The Lamia/The Lamia
Med	Narvadae	2	Motere (2/5)	The Lamia/The Lamia
Med	Narvadae	1	North Marten (2/5)	The Lamia/The Lamia
Med	Narvadae	2	South Marten (2/5)	The Lamia/The Lamia
RHA	min Uighera	1	el-Kesir (1/4)	The Tarvan Waste/min Uighera
RHA	min Uighera	1	Rafr (1/4)	The Tarvan Waste/min Uighera
RHA	min Uighera	1	el-Sefra (1/4)	The Tarvan Waste/min Uighera
RHA	min Uighera	1	Timbedrif (1/4)	The Tarvan Waste/min Uighera
ZTA	Shandare	1	Alhazfr (2/3)	Zikala/el-Zisel
ZTA	Shandare	1	Azada (1/4)	Zikala/el-Zisel
ZTA	Shandare	2	el-Farfi (2/5)	Zikala/el-Zisel
ZTA	Shandare	1	Ghada (1/4)	Zikala/el-Zisel
ZTA	Shandare	0	Khoused (1/4)	Zikala/el-Zisel
ZTA	Shandare	2	el-Tehara (2/3)	Zikala/el-Zisel
ZTA	Shandare	3	Turin (5/0)	Zikala/el-Zisel
ZTA	Shandare	2	Andujar (3/2)	Binsada/el-Reshid
ZTA	Shandare	1	Moura (3/2)	Binsada/el-Reshid
LPA	Haensen	1	Achieso (4/1)	Ghoere/Tael
LPA	Haensen	2	Conallier (2/3)	Ghoere/Tael
LPA	Haensen	3	Thoralar (3/2)	Ghoere/Tael
LPA	Haensen	2	City of Anuire (10/0)	City of Anuire/Dosiere
LPA	Haensen	3	Ansien (5/0)	Elinie/ibn Daouta
LPA	Haensen	2	Hope's Demise (2/6)	Elinie/ibn Daouta
LPA	Haensen	3	Osoerlene (3/2)	Elinie/ibn Daouta
LPA	Haensen	2	Sendouras (3/2)	Elinie/ibn Daouta
LPA	Haensen	2	Solleite (2/3)	Elinie/ibn Daouta
LPA	Haensen	1	Bogsend (3/2)	Coerany/Cariele
LPA	Haensen	2	Caudraight (4/1)	Coerany/Cariele
LPA	Haensen	2	Deepshadow (3/2)	Coerany/Cariele
LPA	Haensen	1	Duornil (2/3)	Coerany/Cariele
LPA	Haensen	2	Mistil (2/3)	Coerany/Cariele
LPA	Haensen	1	Ranien (2/3)	Coerany/Cariele
LPA	Haensen	3	Ruorven (4/1)	Coerany/Cariele
WaS	ap-Drin	3	Nochlauch (4/4)	Rheulgard/Liebshül
WaS	ap-Drin	4	Unbraustadt (4/4)	Rheulgard/Liebshül
WaS	ap-Drin	3	Uplund (5/0)	Rheulgard/Liebshül
WaS	ap-Drin	3	Wahlrud (5/0)	Rheulgard/Kaysun

ATA=Ariyan Temple of Avani
GTA=Great Temple of Avani
RHA=Raging Heart of Avani
LPA=Life and Protection of Avanae

FDA=Fiery Dawn of Avani
Med=Medecian Way of Avani
ZTA=Zikalan Temple of Avani
WaS=Wachen an Sonnlacht

The Discourse is strongest in such states as Ariya, Suiriene, and Mesire. Many scholars in these states receive liberal contributions to their studies from the nobility, wealthy merchants, and the church of Avani. The Discourse is also strongly supported in Zikala, but other Khinasi states often suspect a political motive in the discoveries and discussions of the Zikalan members of the Discourse. Such views are unfair to the findings and theories of the Zikalans, for the Discourse has existed there far longer than has Shandare and her expansionistic ideology.

Priestly Vestments: The traditional garb of Avani's priesthood is a simple white robe trimmed in gold with a gold turban. These have become more elaborate as time has passed, and now vary from temple to temple, but the general style remains relatively unchanged.

Priests rarely bear ceremonial weapons. The exception is in prayer ceremonies beseeching their goddess's favor in an upcoming battle. Paladins and warriors sworn to defend the faith often bear such weapons in Avani's rituals, for these are symbols of their goddess's eternal vigilance against the forces of darkness.

Adventuring Garb: Priests of Avani are freer in their choice of adventuring and war gear. They may wear any sort of armor, but may not bear a shield. They tend not to wear any of the plate armors (this is generally true among the Khinasi), preferring a lighter armor such as improved mail. Anuirean worshipers of Avanalae are the exception to this and sometimes wear plate armors.

The weapon choices available to the clergy of Avani are the same regardless of the cultural heritage of the clergyman. They may use any blunt weapon, dagger, spear, or bow. Priests and paladins of Avani are proud of their belief in their goddess, and tend to wear her symbol openly, either on a surcoat, as an emblem on a necklace, or emblazoned onto their armor.

priests

Requirements:	Wis 9, Int 12
Prime Req:	Wisdom
Alignment:	LG, NG, LN, N, LE, NE
Weapons:	Standard plus dagger, spear, or bow
Armor:	Any, no shield
Major Spheres:	All, Divination, Elemental (Fire), Healing, Protection, Sun, Thought
Minor Spheres:	Charm, Creation, Numbers (ToM)
Magical Items:	As priest
Power Over	Turn: Standard
Undead:	Command: No
Powers:	1) +2 to saves vs. illusion spells 5) flame arrow once per day 9) sunray once per day

paladins

Requirements:	Str 12, Con 9, Wis 13, Cha 17
Prime Req:	Strength, Charisma
Alignment:	Lawful good
Weapons:	Any
Armor:	Any
Spell Spheres:	Divination, Elemental (Fire), Healing, Protection
Magical Items:	As paladin
Power Over	Turn: Standard
Undead:	Command: No
Powers:	As paladin, but receives spell-casting power at 7th level rather than 9th. In addition, paladins of Avani receive magic resistance of 10% + 3% per level vs. evil magic.

proficiencies

Priests and paladins of Avani gain religion (Avani) as a bonus nonweapon proficiency at first level. Other proficiencies for members of specific churches follow.

Zikalan Temple of Avani

Required Proficiency: Oratory (see *The Complete Paladin's Handbook*)

Bonus Proficiency: Law (at 7th level)

Ariyan Temple of Avani, Life and Protection of Avanalae

Required Proficiency: Etiquette

Bonus Proficiency: Any one academic proficiency of the player's choice (at 6th level)

Great Temple of Avani

Required Proficiency: Heraldry

Bonus Proficiency: Ancient history—the Basarji people (at 6th level)

Fiery Dawn of Avani, Wachen an Sonnlacht

Required Proficiencies: Riding (horses); in addition, three of the first five weapon proficiencies must be devoted to dagger, spear, and bow

Bonus Proficiency: Strategy or leadership (at 5th level)

Raging Heart of Avani

Required Proficiency: Survival (desert)

Bonus Proficiency: Endurance (at 3rd level)

Medecian Way of Avani

Required Proficiency: Disguise

Bonus Proficiency: Astrology (at 7th level)

erik

*Old Father of the Forests, Patron of the Rjurik
Greater Power of the Outlands, N*

Portfolio:	Forests, hunting
Aliases:	Aeric (Anuire), Iraikhan (Vosgaard)
Domain Name:	Nature's Rest/Outlands
Superior:	None
Allies:	Vani (Avani), Lirorn (Ruornil)
Foes:	Gods of the humanoids, Belinik
Symbol:	Oak tree
Wor. Align:	Any nonevil

Erik is the forest lord, the god of nature and the protector of the wilderness. A descendant of the high druid Njarl Sunbow and himself the high druid in his turn, Erik was one of the leaders of the Rjuven people. He was Reynir's chosen champion at the battle of Deismaar. Erik inherited Reynir's power when Reynir and the other gods were destroyed. In honor of their new god, the Rjuven adopted the name Rjurik.

Erik works closely with his two allies: his wife, Vani, the sun goddess, and Lirorn, god of the moon and mystic places. Vani brings morning to the world each day, and Lirorn works with Erik to protect the mystic places of the wilderness.

His chief enemies are the gods of the humanoids: Kartathok of the goblins, Yeenoghu of the gnolls, and Torazan of the orogs, whom he especially hates. The humanoids have ever been the chief enemies of the Rjurik people, and he remembers his hatred of them from his days as high druid. Belinik's passion for destruction and his inheritance of Azrai's blood make him a natural enemy of Erik, but the followers of the two gods have only rarely come into direct conflict.

Erik has few laws given to his followers; equally, he levies on them few requirements. His principal concern is the safeguarding of the wilderness, and he demands of his followers that they take only what they need from the bounty of nature. He becomes angry when wildlands are despoiled purely for personal gain. Tales repeated around the firepits of Rjurik halls abound with Erik's vengeance against those who violate his simple edicts.

erik's avatar

Erik's avatar takes on numerous forms. He often appears as a bare-chested, strong warrior with an iron gray beard and wild mane of hair, dressed in a great kilt of multiple shades of green on black. He is usually armed with a great axe and spear. Another favored form is that of an old man with a

green, mossy beard and wood-bark skin. The Emerald Spiral, one of the principal druidic organizations devoted to the worship of Erik, is said to take its name from one of his avatar forms. In this form, he appears as a majestic, towering pine rising out of a rocky tor. Druids also say that he takes on the guise of forest creatures in order to test his worshippers' adherence to his laws of the forest.

the church

Clergy:	Priests (always called druids)
Clergy Align:	LG, NG, CG, LN, N, CN

The worship of Erik is one of the most unified faiths in Cerilia. Despite the rivalry between the traditional Emerald Spiral and the more urban Oaken Grove, the faith has not had to endure major doctrinal rifts experienced by some of the other faiths of Cerilia. Both churches maintain a guardianship over the wilderness, both believe that people should use only what they need from the wilds, and both believe in the supremacy of Erik in the pantheon of the Rjurik. Despite these similarities and the peace that exists between the two hierarchies, there are some subtle differences. These differences are actually more political in nature, for they will affect the future of the Rjurik.

Dogma: The Emerald Spiral is the older, more traditional representation of the worship of Erik. This sect believes that the traditional ways of the Rjurik people are the ways that should be followed today. The classical Rjurik are a nomadic people; they do not build cities. Most hunt the wilds for their sustenance. Some of the more settled tribes grow crops, which they trade to the nomadic tribes for wood, pelts, and other products of the wilderness. Trade with outsiders for the trappings of their civilization does not benefit the people; it only makes them dependent on outsiders. Greed for the wealth of others brings no one honor. These people believe that Erik protects the wilderness so it can provide for the Rjurik people, and there is no such provision for others. Trading away Erik's gifts to outsiders wrongs him.

Followers of the Oaken Grove of Erik do not dispute the nomadic peoples, but they believe that the attitudes of the Emerald Spiral are mired too deeply in the past. Such ways serve only to keep the Rjurik people stagnant as the world around them changes. Trade with others does not weaken the people. The Rjurik have dealt before with the new ideas that contact with others brings; the people have remained unchanged despite these influences.

And despite the care with which the bounty of nature is tended, the land cannot support the needs of all Rjurik people. As more permanent settlements grow, the Rjurik there need materials that the forests and other wild lands of the north cannot provide; only trade with others can provide these. Careful management of the wilds will provide the Rjurik with what they need and trade without endangering them.

The Oaken Grove of Aeric in Anurean lands is a church of the Old Father of Forests. Its ideology differs somewhat from its parent. Not involved in or concerned with the religious differences between the two churches in the Rjurik highlands, the Oaken Grove in Dhoesong, Mhoried, and Cariele is most concerned with the preservation of wilderness and resources in those Anurean lands. In Cariele, they are fighting a losing battle against the rapacity of the guilds, but their views are more popular in Mhoried and

in Rjurik lands in that they willingly trade what they gather from the forest with merchants from other domains; despite this, they are passionate in their protection of the wilderness and are careful to harvest only what the land can bear.

In Brecht lands, the Old Father of Forests maintains a small presence in some of the Basin. This church is much like the Emerald Spiral in beliefs and doctrine. Followers of the Old Father of Forests guard the wilderness against the depredations of both man and beast. The church is comprised almost exclusively of druids, rangers, and others who derive their livelihoods from the Coulladaraught. Although the reclusive elves of Coullabhue are not worshippers of the human god of the forests, they respect the efforts of his followers in the Basin states to preserve the sanctity of the wild lands. Despite their respect for the followers of the Old Father of Forests, the elves rarely interact with the druids of that church, preferring to deal instead with the rangers and other woodsmen. Much of the trade that comes from Coullabhue goes through these rangers and woodfolk, and on to other humans in Ceril.

Day-to-Day Activities: Many druids of the Emerald Spiral act primarily as "village priests" for the rural and wilderness Rjurik. As such, their principal duties revolve around protecting their charges from the more dangerous aspects of their harsh environment. They see to the health of their people, defend them when they must, and help them eke out a living from the wilds. These druids are also responsible for ensuring that the people do not offend Erik.

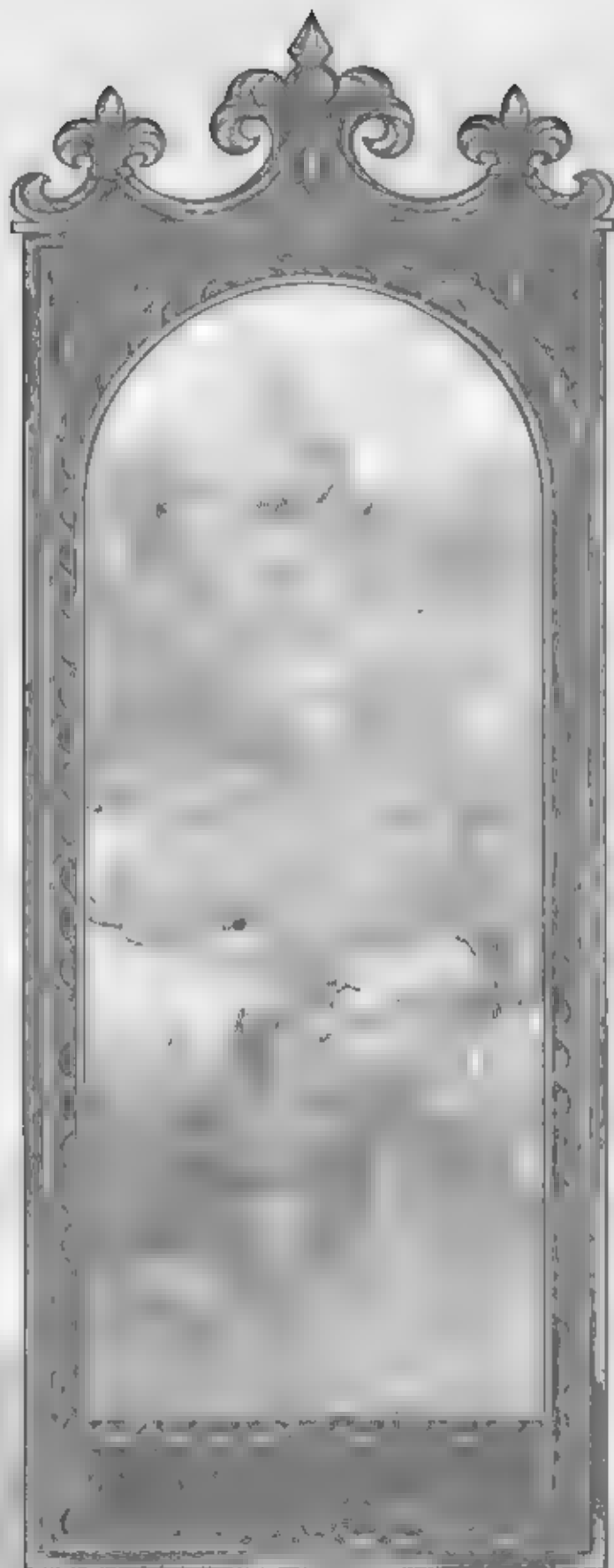
The Emerald Spiral is not a strongly hierarchical organization, so its druids are not sent to a particular village or nomadic group from some central location. In many cases, the druids who fulfill the "village priest" role grew up with the people to whom they eventually minister. When they show some sign of promise, a local druid trains them in the secrets of their profession. They may reach very old age and never see a higher-ranking member of the Emerald Spiral's hierarchy; they may be only dimly aware of it.

Other druids of the Emerald Spiral are part of the temple holdings of that church. These druids maintain the stone circles that function as the temple holdings of that church, interpret as best they can the omens of their god, and ensure that the wild lands of the north remain unsunned by the greed of others. In some rare circumstances, they interact with the outside world, but as a general rule, they remain aloof from the affairs of others, concentrating instead on the needs of their people.

The druids of the Oaken Grove of Erik are far more likely to interact with peoples of other cultures. Their principal function is less one of protecting their flocks and more in ensuring that the people of the larger Rjurik towns do not exhaust the gift given them by Erik. Their temple holdings are more centralized than those of their brothers and sisters of the Emerald Spiral. These temples are located in the towns and cities of the north, and the druids who run the temples spend their days maintaining their holdings, advising the local rulers, and ministering to Erik and his followers.

Holy Days/Important Ceremonies: The principal holy day devoted to the worship of Erik is Midsummer's Day. Both the Oaken Grove of Erik and the Emerald Spiral celebrate this day with traditional festivities and rites. During the night of Midsummer's Eve, the druids gather mistletoe, sprigs of holly, and other sacred materials for their spells and rites. These are blessed by the moon at midnight, and then by the dawn sun of Midsummer's Day. Stories tell that it never rains during the night of Midsummer's Eve until the moon and sun have risen the next day, for Erik watches over his worshippers on this, their most sacred day.

The morning of Midsummer's Day begins with the druids' invocation of Erik's protection over the people in the year to come. This solemn ceremony is thankfully brief, for it heralds a day of hunting, visiting with neighbors, dancing, and other festivities. The hunters come to the dawn ceremony armed with bow and spear, asking for the bounty of the year to come. Those who remain home from the hunt build great hearths for cooking the game the hunters capture, bake breads, prepare local delicacies (such as haggis), and tap the great kegs of mead and ale that will accompany the later festivities. When the food is cooked, the druids again invoke Erik's



benediction and the villagers and townspeople join together in a great community feast. The feast is followed by dancing, contests, and other merriment.

The Rjurik people are a passionate people. They contend with harsh winters and dangerous beasts in order to survive in the highlands. Outsiders who witness these festivities are often surprised at the wildness and mayhem of such events. They are even more surprised to find that not only do the Rjurik druids participate in these events, they often lead the villagers in them.

Major Centers of Worship: In Rjurik lands, the most famous stone circle dedicated to the worship of Erik is located in the southern hills of the province of Bjarkheim in Hogenmark. It is there that the high druid of Hogenmark, Thorjak the Green (MR), Pr13, Erik Re, major, 28 CG, makes his home. Thorjak is revered throughout Rjurik lands for his wisdom, and many seek him at the lovely grove where he lives.

Other important circles include that of Gretta Selgsdotter (FR), Pr12, Erik V, major 28 CG, in the province of Aaldvaar in Jankaping. Although no real "administrative center" exists for the Emerald Spiral, the stone circle in Aaldvaar fulfills a similar function.

The largest temple holding of the Oaken Grove of Erik is in the coastal province of Yvarre in Rjavik. High druid Günther Brandt (MB), Pr10, Erik Re, major, 32 CG, however, lives in Riverside in Dhoesone.

Among the Brechts, worship of the Old Father of Forests is concentrated in Rheulgard and Treucht. The stone circles and sacred groves of Treucht seem connected with the veneration of both Erik and Lirorn. The sacred Midsummer's Eve ceremonies take on a special significance in this land.

Affiliated Orders: Several societies of warriors are associated with the reverence of Erik. The Black Arrows of Jankaping were originally a company of scouts and archers drawn from among the ranks of the followers of the Emerald Spiral. Many years ago, they came to the aid of Jankaping when its jarl put forth a call to arms in order to defeat an orog army from the Blood Skull Baronies. The Black Arrows' performance was so impressive that the jarl formed them into an elite unit that patrols the borders of the domain even today, reporting incursions by enemies to both their jarl and to the druids of the Emerald Spiral. New members of the unit undergo training provided by the rangers and other followers of the Emerald Spiral in an apprenticeship that can last several years. The unit has yet to encounter any conflict of interest between the jarl and the Emerald Spiral, for the jarls of Jankaping have ever supported the druids of the north.

In the Giantdowns, the Watch is a loose association of rangers, druids of Erik, and other wilderness folk who have banded together for mutual

erik's temples

Temple	Regent	Level	Province (Rating)	Domain/Ruler
FS	Seligsdotter	2	Namverg (2/3)	Stjorðvík/Varni
FS	Seligsdotter	1	Uðvíka (1/4)	Stjorðvík/Varni
FS	Seligsdotter		Darsruud (1/4)	Svinik/Hruthvar
FS	Seligsdotter		Leivika (4/3)	Svinik/Hruthvar
FS	Seligsdotter	1	Bjarkheim (1/6)	Hogunmark/Freila
FS	Seligsdotter	1	Þorlundi (4/3)	Hogunmark/Freila
FS	Seligsdotter	1	Foötyr (1/6)	Hogunmark/Freila
FS	Seligsdotter	2	Gundvir (4/3)	Hogunmark/Freila
FS	Seligsdotter	2	Hjölgrun (2/5)	Hogunmark/Freila
FS	Seligsdotter	1	Horvluk (1/6)	Hogunmark/Freila
FS	Seligsdotter	0	Jarnborg (0/7)	Hogunmark/Freila
FS	Seligsdotter	0	Oelfrun (0/7)	Hogunmark/Freila
FS	Seligsdotter	1	Sjaruud (1/4)	Hogunmark/Freila
FS	Seligsdotter	2	Aaönjor (2/4)	Jankaping/Alnor
FS	Seligsdotter	2	Aalovaar (2/5)	Jankaping/Alnor
FS	Seligsdotter	0	Draaska (0/7)	Jankaping/Alnor
FS	Seligsdotter	1	Froylaad (1/6)	Jankaping/Alnor
FS	Seligsdotter	1	Harlskaang (1/4)	Jankaping/Alnor
FS	Seligsdotter	1	Jokkajoen (1/4)	Jankaping/Alnor
FS	Seligsdotter		Rjutaftet (0/7)	Jankaping/Alnor
FS	Seligsdotter		Stangajord (2/3)	Jankaping/Alnor
FS	Seligsdotter		Midjarna (1/5)	The Gantdowns?
FS	Seligsdotter		Vjelihema (1/5)	The Gantdowns?
FS	Seligsdotter		Belik (0/7)	Hjölvar/Uldvik
FS	Seligsdotter	0	Freikstaad (0/7)	Hjölvar/Uldvik
FS	Seligsdotter		Hruthyk (1/6)	Hjölvar/Uldvik
FS	Seligsdotter	2	Kopingsal (4/3)	Hjölvar/Uldvik
FS	Seligsdotter	0	Vaaltrand (0/7)	Hjölvar/Uldvik
FS	Seligsdotter	1	Dhovjor (1/6)	Kvigmar/Ulrich
FS	Seligsdotter	1	Kvigmarheim (4/2)	Kvigmar/Ulrich
OI	Brandt	1	Aandvjer (1/4)	Halskapa/Bervinig
OI	Brandt	1	Dalmsruud (2/5)	Halskapa/Bervinig
OI	Brandt	1	Dvasvik (4/1)	Halskapa/Bervinig
OI	Brandt	2	Holkstraad (2/5)	Halskapa/Bervinig
OI	Brandt	2	Selkhauske (2/5)	Halskapa/Bervinig
OI	Brandt	2	Skapa Hjarrung (4/3)	Halskapa/Bervinig
OI	Brandt	1	Stjölvar (1/4)	Halskapa/Bervinig
OI	Brandt	2	Taelrhud (2/3)	Halskapa/Bervinig
OI	Brandt	1	Hjærsmark (1/5)	Ruvik/Fugar
OI	Brandt	2	Nalhorske (2/3)	Ruvik/Fugar
OI	Brandt		Sjarkhoelle (1/6)	Ruvik/Fugar
OI	Brandt	2	Svarkannek (2/4)	Ruvik/Fugar
OI	Brandt	1	Yvarre (4/3)	Ruvik/Fugar
OI	Brandt	2	Arvaald (2/3)	Stjorðvík/Varni
OI	Brandt	2	Hollenvik (2/3)	Stjorðvík/Varni
OI	Brandt	1	Lofkindik (1/4)	Stjorðvík/Varni
OI	Brandt	2	Saerskaap (4/2)	Stjorðvík/Varni
OI	Brandt	3	Ustkjuvil (3/2)	Stjorðvík/Varni
OI	Brandt	2	Barnheim (4/3)	Svinik/Hruthvar
OI	Brandt	2	Haekholfn (2/3)	Svinik/Hruthvar
OI	Brandt	1	Hvarluk (1/4)	Svinik/Hruthvar
OI	Brandt	2	Innsmark (4/1)	Svinik/Hruthvar
OE	Brandt	3	Leivika (4/3)	Svinik/Hruthvar
OI	Brandt	1	Gundvir (4/3)	Hogunmark/Freila
OI	Brandt	2	Jurva (4/1)	Jankaping/Alnor
OE	Brandt	1	Stangajord (2/3)	Jankaping/Alnor
OA	Brandt	2	Bvinnor (4/1)	Mhoriel/Mhoriel
OA	Brandt	2	Dhaasiel (2/3)	Mhoriel/Mhoriel
OA	Brandt		Marloer's Gap (2/3)	Mhoriel/Mhoriel
OA	Brandt	3	Loeren's Watch (3/6)	Mhoriel/Mhoriel
OA	Brandt	1	Bjondrig (1/4)	Dhoesone/Dhoesone

Temple	Regent	Level	Province Rating	Domain Ruler
OA	Brandt	2	Rivesde (2/3)	Dhoesone/Dhoesone
OA	Brandt	1	Romene (1/4)	Dhoesone/Dhoesone
OA	Brandt	1	Succell	Dhoesone/Dhoesone
OA	Brandt	0	Roverford (5/2)	Carne/Gladan
OA	Aerich	3	Leuchter +5	Leuchter/Leuchter
OA	Aerich	3	Leuchter +5	Leuchter/Leuchter
OA	Aerich	3	Leuchter +5	Leuchter/Leuchter
OA	Aerich	3	Leuchter +5	Leuchter/Leuchter
OA	Aerich	2	Deuchlach (2/6)	Rheulgard/Oerwinde
OA	Aerich	4	Endlun (5/2)	Rheulgard/Oerwinde
OA	Aerich	2	Bierlev (2/5)	Berhagen/von Schaeffen
OA	Aerich	3	Leuchter +5	Berhagen/von Schaeffen
OA	Aerich	3	Leuchter +5	Berhagen/von Schaeffen

LS=The Emerald Spiral

OE/OA=Oaken Grove of Erik/Aeric

OF=Old Father of Forests

safety. They are directly associated with the tiny little church in the center of the village. It is through that church that they receive what little outside material aid is provided them.

Priestly Vestments: Only in the temples of the Oaken Grove of Erik do the druids wear anything substantial from holding to holding. Leather and studded leather armor seem to prevail among these druids; many also wear a green cloak or robe. The armor and clothing often have a representation of an animal embroidered or embossed onto them, but these differ as well. Among the druids of the Emerald Spiral, the only uniformity of ceremonial dress is an animal part of some sort: a bearskin robe, a wolf's head mask, or an antlered helm, for example. Tooling of leather and other such "fancifying" is relatively infrequent. Arms and armor are borne by the druids of both churches, for Erik is ever a warrior god devoted to the protection of his people.

Adventuring Garb: To the untrained eye, little distinction is evident between the druids' ceremonial arms and equipment and the garb worn when going to war. The Rurik are a practical people, and they see little value in creating fancy wear for ceremonies and rituals. This is especially true of those Rurik who live in the harsh wilderness of the north. Among the more urban followers of Erik is a growing tendency to copy the traditions of the wealthy Amureans and Brechts, so more difference between practical everyday wear and ceremonial garb is arising among the druids and followers of the Rurik god.

priests

Requirements: Wis 12, Con 14
Prime Req. Wisdom
Alignment: LG, NG, CG, LN, N, CN
Weapons: Axe, bow, club, dagger, dart, harpoon, javelin, knife, morning star, quarterstaff, sling, spear

Armor: Studded leather, wooden shoe
Major Spheres: All, Animal, Elemental, Healing, Plant, Summoning, Weather
Minor Spheres: Divination, protection, travelers (ToM)
Magical Items: None
Power Over Undead: None
Powers: As druid, plus move silently, hide in shadows, and animal empathy as a ranger three levels higher. Priests of Erik have a nonweapon proficiency crossover with the warrior group. If they spend slots on tracking, they do not take the -6 penalty to their proficiency check; they are able to track as a 1st-level ranger. They do not improve as a ranger would to improve; they must spend proficiency slots.

proficiencies

Priests of Erik gain religion (Erik) as a bonus nonweapon proficiency at first level. Other proficiencies for members of the church follow.

The Oaken Grove of Erik (Aeric)

Required Proficiency: One craft proficiency of the player's choice (subject to DM's approval).
Bonus Proficiency: Seamanship or animal lore or another related craft proficiency of the player's choice (subject to the approval of the DM) at 5th level.

The Emerald Spiral, Old Father of Forests

Required Proficiencies: Survival (subarctic forest), hunting.
Bonus Proficiency: Tracking (at 4th level).

haelyn

Lord of Noble War, Lawmaker, Patron of Anuire
Greater Power of Mount Celestia, LG

Portfolio:	Courage, justice, and chivalry; rulership
Aliases:	Hala'a (Khunasi) Holn (Rjurik)
Domain Name:	Honor's Glory/Mount Celestia
Superior:	None
Alies:	Cuirasécen, Nesiric
Foes:	Behnik, Kriesha, Eloéle
Symbol:	Silver sword over a golden sunburst
Wor. Align:	Any

Haelyn was the chosen champion of Anduras and inherited his divine portfolio and responsibilities when Anduras and the other gods perished at the Battle of Mount Deismaar. He is the principal deity of the Anuirean pantheon, and serves as the paragon of a king. He is worshiped as the lord of courage and chivalry by noble warriors in other regions of Cerilia.

Haelyn is the divine warrior defending the innocent and defenseless from the depredations of others. A consummate strategist, he commanded the armies of Anduras at Deismaar. He expects his followers to study warfare and serve as the commanders of the armies that oppose evil.

In his role as the lord of justice, Haelyn is stern, but tempers his judgments with mercy. He represents the rule of law as the means by which a society is run.

haelyn's avatar

Haelyn most often appears as a tall, muscular Anuirean with hazel eyes, short blond hair, and a neatly trimmed moustache and beard. His favored garb is that of a noble warrior: he usually appears in plate armor and carries a two-handed sword. He has the demeanor of a king and the eyes of a kind father. He emanates the golden aura of his divine nature.

Haelyn rarely appears in avatar form, for he prefers to communicate with his worshipers through his priests. When he feels he must communicate with a worshiper directly, he often sends a message through a dream or vision in the sky. He even sometimes uses the language of a lion or a kindly dragon to reprove a sinner.

In the early days of the empire, Haelyn's brother Roelc reported seeing him as an errand knight wearing the device of both Haelyn and the royal family on his shield. The holy man

Fitzalan claims in his writings that Haelyn appeared to him on different occasions as a gray stallion, a white sparrow, a speaking star, and a wise old man wearing a golden crown.

Sometimes the god's omens and messages have appeared as glowing symbols on a shield. One tale even tells of a worshiper who became lost on a quest. When he saw the pennon bearing the symbol of Haelyn atop his lance blowing in a direction contrary to the wind, he knew the direction his god wanted him to take. Warriors locked in battle often call out Haelyn's name as they strike their foe. If their cause is just, the blow strikes true. Some witnesses claim that they see the weapon give off a golden light as it strikes home.

the church

Clergy:	Priests, paladins
Clergy Align:	LG, NG, CG, LN, LE, paladins, LG only

One of the most powerful churches on the continent of Cerilia is the church of Haelyn. From its ancient center of worship in what is now Diemed, it has spread into every human-dominated region on Cerilia. In Brecht lands, the Anuirean Empire carried with it the worship of Haelyn.

Crusader states that follow the Anuirean religious hierarchy continue to flourish in Khunasi lands. Priests of Haelyn brought the ways of their god even to the Rjurik and Vos peoples, although they were less successful in establishing the religion, particularly among the Vos). Haelyn's church has declined somewhat since the fall of the Anuirean Empire, for Haelyn was ever associated by the conquered peoples with the triumphs of Anuirean domination. Despite that association, it remains one of the principal religions on the continent.

The worship of Haelyn was once organized as a single church. The Imperial Temple of Haelyn was created after the battle of Deismaar by Anuirean clergy who witnessed Haelyn's ascension to godhood. The Anuireans eventually built temples throughout Anuire, but to honor Haelyn's heroism at Deismaar, they built his first temple in the hills overlooking the city of Aerele in the Barony of Diemed, close to where Mount Deismaar once stood.

Dogma The church today is by no means a unified hierarchy. In the fifteen or so centuries since Deismaar, it has split in several different schisms. The remnants of the Imperial Temple still exist, but even that once-great religious institution has been torn asunder by bitter doctrinal rivalries.

The Orthodox Imperial Temple in Diemed claims to be the true heir to the word of Haelyn. Its priests claim the distinction of being the first church of Haelyn founded after Deismaar. The original *Book of Laws*, the most sacred text in the church of Haelyn, resides in a vault in the Avelerme cathedral in Aerele. The church draws from centuries of study of the *Book of Laws* to defend its exacting dogma, which at its heart holds that a society can thrive only by adhering to a strict rule of law. Laws, the church believes, exist to regulate a person's inclination to place his own needs over those of the society as a whole. The only way to preserve the rule of law is to ensure that every member of a society has a specific, unchanging function. As it is the responsibility of the ruler to guide the endeavors of his people, so is it the responsibility of the ruled to follow their prince's dictates.

Where the Orthodox doctrine has encountered opposition is in its inflexible view that draconian adherence to an unchanging set of laws and the institution of a rigid social hierarchy are the only ways to preserve order. The Orthodox clergy argues that its views are supported in the writings of the *Book of Laws*. The church has brought about numerous debates and has caused at least one rift within the church. Of the many ceremonies that are part of the Orthodox Temple's daily rituals, most emphasize the importance of maintaining the strength of the social order.

The principal opposition to the Orthodox creed comes from the Northern Imperial Temple, found in Talnie and Boeruine. Although nominally part of the Imperial Temple hierarchy, the priests of the Northern Temple see themselves as the principal means by which the spirit of Haelyn's teachings is preserved.

The primary cause of their dissension is the Northern Temple's belief that the Imperial Temple in Diemed focused too much on the material world and had abandoned Haelyn's spiritual message.

The actual split occurred in 1297 HC, when the holy man Fitzalan the Blessed was arrested by an ecumenical court in Aerele. He was charged for his refusal to recant his views that the church in Diemed had lost its right to claim

spiritual supremacy over the worship of Haelyn. He argued that the Imperial Temple's belief in a rule of law was empty if not tempered by mercy. He also argued that such rigid devotion to the letter of the law represented a spiritual laziness, for it required no reflection on a "right course" of action; mercy, he maintained, is a deliberate act.

This principal part of Fitzalan's message has been blurred by his demanding work ethic. Fitzalan did not intend that his work ethic become the principal focus of his teaching, but it is that work ethic which colors the faith today. Fitzalan saw work as a method of establishing the self-discipline necessary to a moral life. As a farmer must tend carefully his crops, preparing the ground, sowing the seeds, and protecting the plants from weeds and blight, so too must a person tend his moral nature with equal care. Blind obedience to a code created by other men leads to spiritual stagnation; the mind and spirit must be trained to resolve such problems, just as a field must be carefully tended to yield crops.

The nobles of Talnie, however, took Fitzalan's philosophy as an insistent demand to grow apart from their vassals and peasants. Outsiders, unfortunately, usually see only this aspect of Fitzalan's philosophy. Critics claim that the rift between the Northern and the Orthodox Imperial Temples occurred as a result of the political disintegration of the empire and not, in fact, as a result of doctrine. They point to the modern Northern Temple as an institution whose followers are as inflexible as those of the Orthodox Temple in Diemed. What they see, however, is the fanatical fervor that inevitably accompany a young faith. At the real heart of the faith is a deeply spiritual people that strives to make a world of their god their way of life.

The church of Haelyn's Bastion of Truth in Dhoesone is a result of the proselytizing spirit of the followers of the Northern Imperial Temple. Although considerably less zealous today than they were two hundred or so years ago, they remain passionate adherents to the teachings of Haelyn as interpreted by Fitzalan.

The more worldly counterpart to the Northern Imperial Temple is the Western Imperial Temple, which carries Haelyn's religious teachings to the people of Avani, Tuornen, Alamie, and Jaeghas. Many argue that the Western Temple is nothing more than the collection of the religious holdings of the Avan family. The personal loyalty of its prelate, Rhobher Nichaleir, to Darien Avan does nothing to discredit these claims.

The priests of the Western Temple, however, argue that Haelyn was once a man of this world. As such, he set forth his philosophy in the *Book of Laws* as a means by which his followers could face the rigors of an often dangerous world. The *Book of Laws*, they argue, is at its heart a living document. They believe that Haelyn did not

intend for followers to interpret his words as strict rules, rather, he intended that people use the *Book of Laws* as a guide for facing the problems the world generates. As the world changes, so too do its challenges change. The Western Temple thus views the *Book of Laws* as a guide to organizing a people to meet challenges for the benefit of all. Despite this moderate stance, Anuireans from other domains remain suspicious of the Western Temple for they believe that Rhobher N'chaleir demonstrates well his solution to the "rigors of a dangerous world" in his support of the Prince of Avani!

The church of the Holy Order of Haelyn's Aegis developed from a group of warriors that was part of the Imperial Temple. Composed of knights, warrior priests, and common soldiers, it was the military arm of the church of Haelyn. When the Imperial Temple called warriors from across Anuire to serve their emperor in bringing the light of Haelyn's worship and the benefits of Anuirean civilization to the rest of Cerilia, the Holy Order of Haelyn's Aegis was the first to answer. Only after the death of Michael Roele and the disintegration of the Anuirean Empire did the Holy Order of Haelyn's Aegis develop into a separate church.

While this group acknowledges the primacy of the Orthodox Imperial Temple in the worship of Haelyn, its aims are different from those of the parent church. The Holy Order believes that questions of religious dogma, while important, pale somewhat in comparison to the threat posed by the mighty armies of the Gorgon and others. The church today is not an aggressive military order, although it is organized along military lines. Rather, it is an order that regards the defense of Anuire as its sacred charge.

Members of the clergy are more moderate in their beliefs than the priests of some other churches of Haelyn, and are quite willing to work with those whose personal religious beliefs differ from theirs. They get along well with the Militant Order of Curaécen, despite that group's aggressive militant nature. The Order has established a strong alliance with the Elinien church of the Life and Protection of Avalanae, and has coordinated defense efforts with the druids of the Order of Aerik.

The churches of Haelyn that have been established in other lands originated in the Holy Order of Haelyn's Aegis. Haelyn's Warriors in Rohrmarch and the Dragonsea Temple of Haelyn in Suiriene are both remnants of the religious holdings created by the crusading knights that accompanied the expansion of the Anuirean Empire. Haelyn's Warriors are the only remaining temple of Haelyn in Brecht lands. The Brechts see a wonderful irony in the war for control of Rohrmarch, for although the struggle is essentially political, the church of Haelyn battles on

behalf of King Alaric against the forces of Prince Oden, who are supported by the church of Stormlord Seerbrand, a temple of Curaécen.

In Suiriene, the Dragonsea Temple of Haelyn remains predominantly Anuirean in organization, composition, and doctrine. It was once much larger, controlling many of the temple holdings in eastern Khinasi lands.

The Khinasi temple of the Shield of Halaia was actually once part of the Dragonsea Temple. When the Anuirean Empire began to suffer defeats at the hands of the Khinasi, the Dragonsea Temple conducted a gallant defense of the territories it had sworn to protect. A profoundly spiritual people, the Khinasi were so taken by the courage and honor of the followers of Haelyn that they forbade anyone to desecrate the temples of the Anuireans. Believing that the spirit of Haelyn had been present at the battle, many converted to his worship.

The Shield of Halaia is a uniquely Khinasi temple. Its members do not look to Anuire for spiritual guidance, and they practice their worship of Haelyn only as a part of the Khinasi pantheon headed by Avani.

The Impregnable Heart of Haelyn in Ilken Roesone, and Oscoerde seems as much a result of the political rivalry that brought about the independence of the former provinces of western Diemed as it does a doctrinal dispute with the Orthodox Imperial Temple of Haelyn. Despite the schism, there is no doctrinal dispute between the two churches. The Impregnable Heart of Haelyn is in many ways a simpler church than its forbear in Diemed. It argues that the Orthodox Imperial Temple was too immersed in rites and ceremonies that it lost sight of the essential nature of Haelyn's creed.

To the Impregnable Heart, Haelyn's teachings are simple and can be summarized in three words: courage, honor, and justice. Everything else stems from them. Courage is demonstrated both in the face of an implacable enemy and in the defense of personal convictions before peers. Honor demands mercy and respect, both on a battlefield and in a trade negotiation. Justice is best served by an impartial set of fair laws that allow for individual achievement.

Day-to-Day Activities: Each of the temples differs slightly in the activities that comprise daily work. Priests and acolytes of the Orthodox Imperial Temple, for example, are highly concerned with performing the numerous daily rituals that they have observed for over a millennium. Followers of Haelyn's Aegis diligently hone their martial skills. Priests of the Northern Imperial Temple devoutly draw

inspiration from the *Book of Laws*

Despite the differences, all temples of Haelyn are involved in certain basic functions. They provide spiritual guidance for the people who look to them for inspiration. At every temple, priests conduct the morning ceremonies that praise the glory of Haelyn and call for his divine wisdom in the day to come. Admittedly, these morning services are not always well attended by the people they serve. They are so old a tradition in Anuire, however, that an Anuirean superstition holds that if a morning ever comes that the bells of Haelyn's churches are silent, the day will be without dawn and the world's descent into shadow will begin.

The clergy is responsible for maintaining its holdings, so an hour of each day is devoted to labor for the good of the church. This labor takes on different forms in different temples. The priests of the Northern Imperial Temple, for example, might work alongside peasants tilling the fields that help feed the community throughout the year. Physical labor is also popular among the clergy of the Impregnable Heart, for they believe that hard work helps to clear the spirit of the darkness that the world inevitably brings. The followers of Haelyn's Aegis honor their god by teaching others how to provide for their own defense and by helping to build fortifications and watchtowers.

Holy Days/Important Ceremonies: The most important day of the year devoted to the worship of Haelyn is Haelyn's Festival, which occurs on the day of the summer solstice. The night of the summer solstice, called the *Night of Fire* because of the shower of falling stars that occurs each year, is the culmination of the festival. Every year Anuirean priests and diviners observe the movement of the heavenly bodies and make their predictions about the nature of the coming year.

Worshippers of Haelyn refer to the 22nd of Deismir both as Godsdays and the Day of Ascent. It commemorates the battle of Deismaar and honors Haelyn's inheritance of Anduras's divine essence. The *Book of Laws* appeared in a small chapel in Diemed on the 6th of Pasiphial the following year, and that day is now celebrated as the Day of Holy Justice by the church of Haelyn. Other holidays vary from temple to temple.

Major Centers of Worship

Theological scholars argue about which is the oldest church devoted to Haelyn.

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actually built to honor Haelyn, but others insist upon the inclusion of the temples that once served Anduras and were converted to the worship of Haelyn. Those that argue for the former are associated with the Orthodox Imperial Temple in Diemed, for the first church devoted solely to Haelyn was constructed by them on a bluff overlooking the city of Aerele. The largest of the temples of Haelyn, it is also quite possibly the most richly appointed. It has had in its vaults the treasures of a thousand years of empire, and many of these served to finance the expansion of the temple's property. It houses an army of scribes, supplicants, and priests, and remains the most powerful and influential church of Haelyn.

The Sublime Chantry of the Shield of Halata in the city of Ber Falata in Khouane is the principal place of worship of Haelyn among the Khinasi. It is considered one of the most beautiful buildings on the continent, and travelers arrive from all over Cerilia to see it. Its white stone walls and towers are topped with turquoise and silver minarets, and the central chapel is covered by a brilliant brass dome. The elegance of the interior is considered the height of artist Jalsa el-Mir's work. The tomb of Sir Bayard Ghieste, gallant Knight Commander of the Anuirean order that defended the Anuirean religious domains against the Khinasi 700 years ago, lies under the altar stone of the Chantry. He is honored today both by Khinasi and Anuireans, and pilgrims travel from both lands to pay their respects to the fallen knight.

The Orchid Chapel in northern Talnie is highly regarded by all but the most intransigent priests of the Orthodox Imperial Temple as a sacred place where worshippers claim they can feel Haelyn's celestial presence. This chapel is where the holy man Fitzalan received visions of Haelyn's will. Nestled among verdant hills enshrouded by mist on the Echean Peninsula in northern Talnie, it is not easily accessible, so only the most passionate worshippers visit it. Thuriene Donalls, the Supreme Hierarch of the Northern Imperial Temple, makes an annual pilgrimage to the site.

Affiliated Orders: Perhaps the most famous of the orders associated with the worship of Haelyn is the Holy Order of Haelyn's Aegis. It is the oldest of the military orders of the church of Haelyn, formed in the early days of empire, and its priests are actually considered to form a separate church devoted to Haelyn. Headquartered at Shieldhaven Castle in the province of Bevaldrur in Mhorred, the order remains committed to the defense of Anuire.

A newer military order that has gained some prominence is the Fellowship of Daerinus. This order was formed from the warriors who followed the teachings of the holy man Daerinus. In their early days, they were charged principally

with a defensive role. They also taught the wisdom of Daerinus's interpretations of Haelyn's word to any who would listen.

As the Northern Imperial Temple has become less tolerant of the views of others, so too has the Fellowship of Fitzalan become more apt to preach rather than teach. They have become quite militant in their beliefs, and they see themselves as holy warriors sworn to preserve the true word of Haelyn. They have not yet gone so far as to convert by the sword.

Several monastic orders are devoted to Haelyn. These do not comprise separate temple holdings; rather, they are considered part of the holdings of the various churches. In general, monasteries do not involve themselves in the political affairs of church and state. Most are spiritual retreats, but some are centers of religious study and education.

The Abbey of the Red Oak in the province of Dhalsiel in Mhoried is famous throughout the Anuirean heartlands. This cloister is both a spiritual retreat and the headquarters of the Order of the Red Oak, a military order associated with the church of Haelyn's Aegis. The fortified abbey has a hospital in addition to a barracks. Scholarly monks work patiently to illuminate texts holy to the church of Haelyn.

The Abbey of the True Heart in the province of Edlin in Roesone is the spiritual center of the Impregnable Heart of Haelyn. Its monks interpret the word of their god, providing much of the doctrinal core of the Impregnable Heart.

Priestly Vestments: Priests of Haelyn wear red robes trimmed in gold. The devices on each vary from church to church. The device of the Holy Order of Haelyn's Aegis, for example, is a silver shield crested by a golden crown. Priests of the Dragonsea Temple bear a golden sword crossed by a silver scimitar on their robes and shields. Priests of the various churches of Haelyn also carry symbols of their office during ceremonies. The high priest of any ritual bears a scepter, representing the royal nature of his god. Four priests attend him bearing shields, and four more carry ceremonial greatswords.

Adventuring Garb: Priests of Haelyn may wear any sort of armor and carry any weapon when adventuring or going to war. Although no specific prohibition exists against wearing lesser armor or carrying commoners' weapons, tradition in the priesthood holds that such gear should be avoided.

The traditionalists argue that Haelyn is the god of kings and rulership, so his priests must command

respect. This does not mean that a follower's arms and equipment must be expensive or gaudy. (Some priests take vows of silence, after all.) They should use whatever equipment they can afford and must keep it as clean and well serviced as possible.

priests

Requirements:	Wis 9, Str 9, Cha 12
Prime Req:	Wisdom
Alignment:	LG NG CG LN LL
Weapons:	Any
Armor:	Any
Major Spheres:	All, Charm, Combat, Elemental (Air), Healing, Law, Protection
Minor Spheres:	Divination, Guardian, Necromantic
Magical Items:	As priest
Power Over:	Turn, Yes
Undead:	Command: No
Powers:	1) +2 bonus to saves vs. fear, hold, and mind-affecting magic 5) 3 attacks per 2 rounds 9) +1 bonus to attacks with a single weapon of choice

paladins

Requirements:	Str 12, Con 9, Wis 13, Cha 17
Prime Req:	Strength, Charisma
Alignment:	Lawful good
Weapons:	Any
Armor:	Any
Spell Spheres:	Combat, Law, Healing, Protection
Magical Items:	As paladin
Power Over:	Turn, Yes
Undead:	Command: No
Powers:	As paladin, plus may select a weapon of choice which grants +1 bonus to attack rolls.

proficiencies

Priests and paladins of Haelyn gain religion (Haelyn) as a bonus nonweapon proficiency at first level. Other proficiencies for members of the church follow.

The Orthodox Imperial Temple of Haelyn
Required Proficiency: Bureaucracy (from *The Complete Paladins Handbook*)
Bonus Proficiency: Law (at 7th level.)

The Northern Imperial Temple of Haelyn
Required Proficiency: +2 to the bonus religion (Haelyn) proficiency

Bonus Proficiency: Oratory (at 6th level) (from *The Complete Paladins Handbook*)

The Western Imperial Temple of Haelyn

Required Proficiency: Etiquette

Bonus Proficiency: Administration (at 5th level)

Haelyn's Aegis, Haelyn's Warriors

Required Proficiency: Leadership

Bonus Proficiency: Strategy (at 6th level)

The Dragonsea Temple of Haelyn, Shield of Halaia
Required Proficiency: Riding (land-based, horses) or seamanship

Bonus Proficiency: Extra weapon proficiency (at 4th level), chosen from lance (medium), saber, scimitar, long sword, bastard sword

The Impregnable Heart of Haelyn

Required Proficiency: Endurance

Bonus Proficiency: Leadership (at 4th level)

haelyn's temples

Temple	Regent	Level	Province (Rating)	Domain/Ruler
ILY	Maricoere	3	Achilae (4/1)	Choere/Tael
HA	Maricoere	1	Bhalaene (6/0)	Ghoere/Tael
HA	Maricoere	1	Bheline (4/1)	Ghoere/Tael
HA	Maricoere	1	Danaroene (4/1)	Ghoere/Tael
HA	Maricoere	3	Ghiere (5/0)	Ghoere/Tael
HA	Maricoere	2	Rhumannen (4/1)	Ghoere/Tael
HA	Maricoere	3	Tireste (5/0)	Ghoere/Tael
ILY	Maricoere	1	Tirelun (3/2)	Ghoere/Tael
HA	Maricoere	3	Bevaldrur (6/3)	Mhoried/Mhoried
ILY	Maricoere	2	Byrbor (4/1)	Mhoried/Mhoried
HA	Maricoere	2	Cwldon (3/2)	Mhoried/Mhoried
HA	Maricoere	0	Maestlar (3/2)	Mhoried/Mhoried
HA	Maricoere	1	Maricor's Gap (2/3)	Mhoried/Mhoried
HA	Maricoere	0	Tenarien (3/2)	Mhoried/Mhoried
HA	Maricoere	3	Winoene (3/2)	Mhoried/Mhoried
ILY	Maricoere	2	Austien (5/0)	Elmie/ibn Daouta
ILY	Maricoere	3	Chalsedon (3/2)	Elmie/ibn Daouta
ILY	Maricoere	2	Mhohen (2/3)	Elmie/ibn Daouta
HA	Maricoere	0	Mheliuene (5/2)	Cariele/Gladanil
ILY	Maricoere	0	Mheliuene (5/2)	Cariele/Gladanil
HA	Maricoere	2	Caudraight (4/1)	Coeranyis/Cariele
HA	Maricoere	1	Ruornven (4/1)	Coeranyis/Cariele
HBT	Ardannt	1	Dharilein (1/4)	Dhoesone/Dhoesone
HBT	Ardannt	1	Giant's Fastness (1/4)	Dhoesone/Dhoesone
HBT	Ardannt	2	Hidalee (2/3)	Dhoesone/Dhoesone
HBT	Ardannt	0	Nohen (3/2)	Dhoesone/Dhoesone
HBT	Ardannt	1	Ruidewash (2/5)	Dhoesone/Dhoesone
HBT	Ardannt	2	Sidhuire (2/5)	Dhoesone/Dhoesone
HBT	Ardannt	1	Sonnellind (4/3)	Dhoesone/Dhoesone
ILY	Ardannt	0	Tradebbain (2/5)	Dhoesone/Dhoesone
IHH	Armiendin	2	Abbatuor (3/4)	Roesone/Roesone
IHH	Armiendin	3	Bellam (3/2)	Roesone/Roesone
IHH	Armiendin	3	Caercas (4/1)	Roesone/Roesone
IHH	Armiendin	2	Duerlin (3/2)	Roesone/Roesone
IHH	Armiendin	2	Lela (3/2)	Roesone/Roesone
IHH	Armiendin	2	Fairfield (3/2)	Roesone/Roesone
IHH	Armiendin	1	Ghoried (2/3)	Roesone/Roesone
IHH	Armiendin	4	Ilien (7/0)	Ilien/Aglonuier
IHH	Armiendin	0	Alamier (4/1)	Medoere/Enlien
IHH	Armiendin	2	Algael (2/3)	Osoerde/Raenech
IHH	Armiendin	2	Ghalbere (2/3)	Osoerde/Raenech
IHH	Armiendin	2	Moergen (2/3)	Osoerde/Raenech
NIT	Donalls	2	Calant (3/4)	Boeruine/Boeruine
NIT	Donalls	0	Chalaese (3/4)	Boeruine/Boeruine
NIT	Donalls	2	Chalaese (3/4)	Boeruine/Boeruine
NIT	Donalls	6	Riven (6/1)	Boeruine/Boeruine
NIT	Donalls	3	Seasedge (6/0)	Boeruine/Boeruine
NIT	Donalls	5	Tariene (6/0)	Boeruine/Boeruine

Temple	Regent	Level	Province (Rating)	Domain/Ruler
NIT	Donalls	2	Freestead (2/5)	Talme/Donalls
NIT	Donalls	2	Greensward (2/5)	Talme/Donalls
NIT	Donalls	3	Ice Haven (3/4)	Talme/Donalls
NIT	Donalls	4	Lindholme (5/2)	Talme/Donalls
NIT	Donalls	6	Seaport (1/4)	Talme/Donalls
NIT	Donalls	2	Serimset (2/5)	Talme/Donalls
NIT	Donalls	2	Winters Deep (3/4)	Talme/Donalls
OIT	Briesen	4	Aerle (4/1)	Diemed/Diem
OIT	Briesen	3	Bhene (3/6)	Diemed/Diem
OIT	Briesen	6	Ciliene (6/0)	Diemed/Diem
OIT	Briesen	3	Duene (3/2)	Diemed/Diem
OIT	Briesen	5	Moere (5/0)	Diemed/Diem
OIT	Briesen	2	Tier (2/3)	Diemed/Diem
WIT	Nichaleir	2	Bhaine (6/0)	Taeghas/Khorien
WIT	Nichaleir	2	Brosten (7/6)	Taeghas/Khorien
WIT	Nichaleir	2	Se... (1/1)	Taeghas/Khorien
WIT	Nichaleir	1	Wild... (1/1)	Taeghas/Khorien
WIT	Nichaleir	4	Anuire (7/0)	Avanil/Avan
WIT	Nichaleir	3	Avarien (3/4)	Avanil/Avan
WIT	Nichaleir	2	Bhreln (4/1)	Avanil/Avan
WIT	Nichaleir	3	Caulnor (5/0)	Avanil/Avan
WIT	Nichaleir	2	Daulton (5/4)	Avanil/Avan
WIT	Nichaleir	1	Duriene (4/1)	Avanil/Avan
WIT	Nichaleir	3	Nentril (3/4)	Avanil/Avan
WIT	Nichaleir	3	Taliern (3/4)	Avanil/Avan
WIT	Nichaleir	3	Vanlen (3/4)	Avanil/Avan
WIT	Nichaleir	0	Alamrefit (3/2)	Tuornen/Flaertes
WIT	Nichaleir	2	Hacarien (5/0)	Tuornen/Flaertes
WIT	Nichaleir	2	Monsege (3/2)	Tuornen/Flaertes
WIT	Nichaleir	3	Nahhriene (3/2)	Tuornen/Flaertes
WIT	Nichaleir	3	Tuor's Hold (3/2)	Tuornen/Flaertes
WIT	Nichaleir	2	Alaraine (5/0)	Alamie/Alam
WIT	Nichaleir	3	Deserain (3/2)	Alamie/Alam
WIT	Nichaleir	2	Maesford (2/3)	Alamie/Alam
WIT	Nichaleir	1	Sorelies (1/4)	Alamie/Alam
WIT	Nichaleir	3	Traiward (3/2)	Alamie/Alam
WIT	Nichaleir	3	City of Anuire (10/0)	City of Anuire/Dosiere
WIT	Nichaleir	3	Endier (6/0)	Lindor/Kalen
HW	Fussen	3	Alkund (4/1)	Rohrmarch/Alaric
HW	Fussen	2	Boerenbach (2/7)	Rohrmarch/Alaric
HW	Fussen	2	Edel (4/5)	Rohrmarch/Alaric
HW	Fussen	2	Friedland (4/3)	Rohrmarch/Alaric
HW	Fussen	3	Nunkappel (5/0)	Rohrmarch/Alaric
DTH	Kafahe	3	e-Assire (3/4)	Suriene/Bured
DTH	Kafahe	2	Masetiene (5/0)	Suriene/Bured
SOH	min Buseri	1	Ayandir (1/8)	Khourane/el-Mashi
SOH	min Buseri	2	Barein (2/5)	Khourane/el-Mashi
SOH	min Buseri	4	Ber Falaia (6/1)	Khourane/el-Mashi
SOH	min Buseri	2	Sahadem (2/7)	Khourane/el-Mashi
SOH	min Buseri	2	South Ithoume (2/7)	Khourane/el-Mashi
SOH	min Buseri	3	Zulaf (4/5)	Khourane/el-Mashi
SOH	min Buseri	1	Bicheda (2/5)	Mour el Sirad/e Sirad
SOH	min Buseri	2	Ghourfn (2/5)	Mour el Sirad/e Sirad
SOH	min Buseri	1	Debassfn (3/5)	Min Dhousai/el Dhousai
SOH	min Buseri	2	Djakhande (2/5)	Min Dhousai/el Dhousai
SOH	min Buseri	0	Ras Gherdin (1/8)	Min Dhousai/el Dhousai
SOH	min Buseri	2	Ber Mera (3/4)	Merasaf/el-Zesande
SOH	min Buseri	2	Deicera (3/6)	Merasaf/el-Zesande
SOH	min Buseri	2	Point Qasar (4/1)	Merasaf/el-Zesande

HA=Haelyn's Aegis

IHH=Impregnable Heart of Haelyn

OIT=Orthodox Imperial Temple of Haelyn

HW=Haelyn's Warriors

SOH=Shield of Halaia

HBT=Haelyn's Bastion of Truth

NIT=Northern Imperial Temple of Haelyn

WIT=Western Imperial Temple of Haelyn

DTH=Dragonsea Temple of Haelyn

belinik

Prince of Terror Lord of Strife
Intermediate God of Pandemonium, CE

Portfolio: Battle feuds, fear
Aliases: Alenecht (Brechtür)
Domain Name: The Striving/2nd Layer/
Pandemonium
Superior: None
Allies: Kriesha
Foes: Haelyn, Cuiracén, Avani
Laerne, Erik, Ruornil
Symbol: Crossed axes
Wor. Align: Any nonlawful

Belinik is one of the two younger gods who absorbed into their mortal forms the divine essence of Azrai at Mount Deismaar. Many people outside of Vosgaard believe that Belinik is the principal of the two descendants of Azrai, but this is not precisely the case. Belinik and Kriesha are part of the same church in Vos lands (the One True Church of Vosgaard). Belinik is the Vos god of war, strife, competition, and hatred. He inspires male Vos warriors to be savage in their attacks, merciless in their conquests, and fearless in their defeats.

belinik's avatar

Belinik is said to appear as a mighty Vos warrior dressed in burnished plate armor. He wears the fresh skin of a bear or great hunting cat, which he is said to have defeated in a single combat. The avatar carries a great battle axe that seems to give off a nearly inaudible moan that hints of a terrible thirst for blood and souls. The man is completely bald, but wears a black moustache that droops down to the edge of his jaw.

The warrior has none of the ritual scarring or tattoos of a long Vos warrior, but he shows a single ugly scar starting on his forehead and running down across his cheek to his jaw. The scar is said to be a constant reminder of Belinik's only battle with Cuiracén, the foul spawn of the Anuirean god. No matter what avatar form he takes, the scar is always visible. Legend says that when he wishes to stoke up his rage, he abs the scar until it bleeds, when he sees his own blood, he explodes into an anger so great that no one can stand before him. More than once, a priest who has been taken to pieces and his spirit scattered to the winds has been seen when Belinik opens his old wound.

Belinik's priests also claim that he takes the form of a great feral beast that rampages through the countryside, destroying any who stand in his

way. He is said to have destroyed utterly a tribe's herds when he felt the Vos had become too soft in their ways. The tribe would be left with no choice other than to raid its enemies in order to survive in the harsh Vos lands. If they succeed, they eat; if not, they die a horrible slow death.

the church

Clergy: Priests
Clergy Align: LE NE CL

Nearly all priests of Belinik are male, although a few exceptions are known. Women are almost always part of Kriesha's clergy (Belinik's sister). Virtually no nonhumans exist among his clergy; the exceptions come primarily from the goblinoid races.

Dogma: Destroy or be destroyed, win or die, conquer or perish. The church of Belinik abhors peace. The few religious scholars who claim to know anything of Belinik hold the opinion that Belinik feeds off hate, anger, jealousy, and other dark, destructive emotions, thus becoming stronger himself.

Belinik is strongest among the Vos, but temple holdings and underground shrines exist all over Cernia, extending even onto the continent of Aduria. Despite their extraordinary capabilities in warfare, the Rjurik reject the dark god of the Vos; perhaps Erik works to protect his people against the evil machinations of Belinik and his priests. What few shrines to the Lord of Strife may exist in Rjurik lands are likely very well hidden.

The church of Belinik has found a field ripe for plowing in Anuire. The petty jealousies, secret (and not-so-secret) ambitions of several rulers to ascend the Iron Throne, and the nearly continual border warfare between hostile states have opened opportunities for the dark god's church to expand its influence throughout Anuirean lands. In Osoerde, priests of Belinik have been granted temple holdings by the Duke L. Somerloch in the city of Moriel.

It is said by those very lucky few who have escaped the duke's overflowing prisons that the torturers there are all priests wearing white robes spattered with the blood and other matter of their victims. The duke watches dispassionately, even clinically, offering suggestions to the torturers which they carry out with

some precision. Quite often, they do not even question their victims. The duke has occasionally taken part in the "interrogations," but finds that he has too heavy a hand, so leaves the real work to the "professionals."

Slowly and carefully the duke and the Vos high priest of Belnik seek to expand the influence and power of that church in Osoerde. Privately, the high priest has little use for the duke but he obeys his superiors and hides his time.

In the extreme horror of the rest of the world the principles on which the church in Osoerde operates are similar to those of other churches of Belnik. Terror is power. It gives an individual complete control over those around him. The ability to hold a human life in one's hands and snuff it out with but a word is power like the strongest drug. It is so intoxicating that once tasted one can never get enough.

In Belnik's evil church, murder, torture, and other horrid deeds are but means to an end, the control of others through fear. Power is for the strong. The weak hide behind their paper agreements seeking compromise over victory. A strong ruler dictates everything and offers nothing. Peace is for the lily-livered.

The Prince of Terror's followers believe that a strong ruler must prove again and again to his enemies that to oppose him is to be destroyed. A wise ruler sows dissension among his followers and offers openings through which those followers can get at him all the while lying in wait with a trap that eliminates a would-be successor. Trust no one. Finally, loyalty cannot be earned, only coerced through fear.

Day-to-Day Activities: Priests of the Prince of Terror engage in very different activities from priests of other deities. Belnik's clergy are at the top of the food chain in Vos society. They do not work alongside others in their community to help it prosper, they plan attacks on their neighbors to take what they have, raiding for slaves, livestock, women, and gold.

The priests foment dissension between warriors of their tribe for such conflict inevitably leads to violence among the hot-blooded Vos. They hone their battle skills by testing themselves against others, usually armed slaves in arena combat and pit fights. Such combats are nearly always to the death. The priests have learned to administer to these slaves an extract of tamris root, which induces frenzy. Slaves are then told that they may escape if they defeat the priests in mortal combat. Few do, for tamris root also nearly always induces blindness. Even if the slaves manage to win their freedom, most die in the harsh climate of the Vos lands or are killed by beasts or Vos raiders of other clans.

Holy Days/Important Ceremonies: On the night before the Eve of the Dead, the temples of Belnik enact their dark ceremonies. The follow-

ers glut themselves on food and drink and engage in rituals of unspeakable violence and terror. Through intoxicants and other substances, many of the more fanatical achieve a state of psychopathic madness. Many fights erupt between revellers, and the floors of the temples often run red with blood. It is considered a good omen for a follower to track down and kill a priest of Nesime the next day on the Eve of the Dead.

In battle, priests of Belnik are said to cut out and eat the heart of the first enemy they kill, for they believe that they will become invincible if they do so. Many a priest has been cut down by an enemy while trying to accomplish this, but the practice remains prevalent despite the high mortality rate. Among some tribes, Vos warriors also do this. Before a battle, they will often raid an enemy's camp, kidnap a warrior, then ritually slay him within sight of his comrades before the battle begins. A priest then eats his victim's heart, the signal for his tribe to attack. Tribes that accomplish this believe they are much favored by Belnik in the ensuing battle.

Major Centers of Worship: Most of the larger temples of Belnik are located in the relatively unknown Heartless Wastes of Vosgaard. Outside of Vos lands, one of the most important temple holdings is the One True Church of Vosgaard in Osoerde. Although it is a small temple when compared with those in Vos lands, it is significant because it is the first such temple in Anuirean lands that has the support of the domain ruler.

Two other churches of Belnik exist in Anuire—one in Mieris, the other in the Five Peaks—but they do not have the active support of the ruling power. The high priest of the One True Church of Vosgaard, an albino Vos named Drago Malik (MV F9/Pr9, Belnik Az, major, 34 NE) has made himself and his followers invaluable to the duke. He uses his spells to protect the duke from harm, and has slain more than one of Jason Raenech's enemies. He uses his torturers to loosen the tongues of those who would oppose the duke, and this enables the duke to round up traitors and order them killed. Malik hopes to expand his temple holdings and create a firmer foothold in Anuire. This would be an accomplishment that other priests could never rival.

Two other important temples are in the Magians and the Vampire's realms. Because the Almighty Temple of Belnik is controlled by one of the Raven's lackeys, and the church has suffered the untimely death of yet another high priest of

the One True Church of Vosgaard within the Raven's realm, the church's alignment with powerful awnsheghlien like the Magian and the Vampire is a great boon. The high priests in these realms work to further both their own ends and those of the domain rulers. The temples also work diligently to work their way back into power in the Raven's realm, but so far, all the priests who have gone to teach the Raven some respect have been brutally murdered shortly after arriving in that forbidding place.

Affiliated Orders: Few organized warrior societies are specifically allied with the church of Belinik, for all Vos warriors are required to bow before him. Warriors who serve the temples directly as guards and soldiers are collectively referred to as the Bloodspears. These soldiers are among the most violent of Belinik's followers, for they willingly sever their ties to their clans in order to better serve their dark god.

In addition to the Bloodspears is another important subgroup: the priestesses of Kriesha. In Vosgaard, the two churches are one. The church of Kriesha comprises Vos women, and the church of Belinik is made up of the Vos men, although some rare exceptions do exist. Scholars argue that Belinik and Kriesha are the two most powerful heirs to the essence of Azrai, and that each manifests one principal aspect of that dread god's power. Belinik represents Azrai's insatiable need to dominate through fear and violence. Kriesha is the cooler head, the one that must guide the violent needs of Belinik so that the Vos people can prevail against their enemies. Despite its status as an "ally," much hatred and rivalry brews between the two churches. For now, they maintain a relatively unified facade for the Vos people, each looking for a way to achieve dominance over the other.

Priestly Vestments. As a sort of sick joke, priests of Belinik wear white ceremonial robes. They do this to mock both their sisters in the church of Kriesha and those good-aligned churches who consider white a symbol of purity. Their robes remain pristine only for a few moments into their ceremonies, for they quickly become spattered with the blood of those they slay in ritual combat or on dark altars. By the end of the more important rites, little of the original white remains.

Adventuring Garb: Priests of Belinik may wear whatever armor they choose, but shields are forbidden them. Belinik wants his priests' hands free to wield weapons. Battles are won through offense, not defense. Arms and equipment must always be kept in good repair.

priests

Requirements:	Wis 9, Str 12, Con 12
Prime Req.	Wisdom
Alignment:	LE, NE, CF
Weapons:	Any
Armor:	Any, no shield
Major Spheres:	Combat, Guardian, Protection, Summoning, War (ToM), All, Anima, Charm, Healing
Minor Spheres:	As priest
Magical Items:	Turn No
Power Over Undead:	Command No
Powers:	1) +1 to attacks with one weapon of choice 3) Attack three times per two rounds with weapon of choice 5) +1 to Str and Con scores (18 maximum) 7) +2 to saves vs. mind-affecting magic 9) fear once per day

proficiencies

Priests of Belinik gain religion (Belinik) as a bonus nonweapon proficiency at first level. Other proficiencies for members of the church follow.

Required Proficiency: Riding (horses)
Bonus Proficiency: Intimidation
from *The Complete Thief's Handbook*, at 5th level)

belinik's temples

Temple	Regent	Level	Province (Rating)	Domain/Ruler
TCV	Malik	1	Moriel (4/1)	Osoerde/Raenech
TCV	Uncontrolled	1	Akar Bluffs (3/3)	The Raven's Domain/The Raven
TCV	Uncontrolled	1	Ayon (3/3)	The Raven's Domain/The Raven
TCV	Uncontrolled	2	Nikolai (3/4)	The Raven's Domain/The Raven
TCV	Uncontrolled	2	Prohiv (3/3)	The Raven's Domain/The Raven
BTs	Brokeslav	2	Duarlavka (3/4)	Rzhlev/Rodelovisk
BTs	Brokeslav	2	Edarlaskvy (4/3)	Rzhlev/Rodelovisk
BTs	Brokeslav	3	Gavilfsky (3/4)	Rzhlev/Rodelovisk
BTs	Brokeslav	2	Molevaf (4/3)	Rzhlev/Rodelovisk
BTs	Brokeslav	4	Rzhlevskyy (5/2)	Rzhlev/Rodelovisk
BTs	Brokeslav	3	Stenok (1/3/4)	Rzhlev/Rodelovisk
Al	Krenech	2	Blindsey (3/3)	The Vipers Head/The Viper
Al	Krenech	2	Blindsey (3/3)	The Vipers Head/The Viper
VFP	Unknown	?	Helmshaven (3/4)	The Five Peaks/?
VFP	Unknown	?	Puinol (3/4)	The Five Peaks/?
VOM	Selenie	1	Dhaer (1/6)	Mieres/Vaumel
VOM	Selenie	1	Seaward (4/3)	Mieres/Vaumel
Bnk	Sontrene	3	Ykarsk (3/3)	The Magians Domain/The Magian
Bnk	Sontrene	3	Donskoy (3/6)	The Magians Domain/The Magian
Bnk	Sontrene	2	Kiyegov (3/5)	The Magians Domain/The Magian
Luk	Sonarsky	2	Perviy (3/3)	The Magians Domain/The Magian
Bnk	Gruskaya	2	Angin (3/3)	The Raven's Domain/The Raven
Bnk	Gruskaya	2	Yanskia (3/3)	The Raven's Domain/The Raven
Bnk	Gruskaya	1	Ust Atka (3/4)	The Raven's Domain/The Raven
Bnk	Gruskaya	2	Ust Atka (3/4)	The Raven's Domain/The Raven
Bnk	Gruskaya	4	Yanskia (5/2)	The Raven's Domain/The Raven
TM*	Chernevik	4	Aziev (4/3)	Kozlovnyy/Nikailov
TM*	Chernevik	1	Dansk (1/6)	Kozlovnyy/Nikailov
TM*	Chernevik	2	Forestmarch (2/3)	Kozlovnyy/Nikailov
TM	Chernevik	2	Forestmarch (2/3)	Kozlovnyy/Nikailov
TM*	Chernevik	2	Sovradaloy (2/5)	Kozlovnyy/Nikailov
TM*	Chernevik	1	Tarvonny (1/4)	Kozlovnyy/Nikailov
TM*	Chernevik	3	Tsongya Vale (3/2)	Kozlovnyy/Nikailov

TCV=The One True Church of Vosgaard

BTs=Belinik Tsarevic

Al=The Black Church of Aenecht

VFP=Vos of the Five Peaks

VOM=Vos of Mieres

Bnk=The Almighty Temple of Belinik

TM=The Temple of Might

* Also worships Kriesha

nesirie

Goddess of the Sea Lady of Mourning
Intermediate Power of Elysium, NG

Portfolio:	Mariners, explorers, grief
Aliases:	Nasri, Khinasi, Narikja (Kjurik) Neira (Brechtür)
Domain Name:	The Waves of Grief Thalasia/Elysium
Superior:	None
Allies:	Haelyn, Cuiraécen, Avani Ruorn I
Foes:	None
Symbol:	Wave and trident
Wor. Align:	Any

Nesirie is the goddess of the sea. She inherited her powers from Masela when that goddess destroyed herself killing Azrai at Deismaar. She also inherited the sorrow of Masela, whose favored people, the Masetians, met their end at Deismaar; now only a few of them remain.

Not everyone whose livelihood depends on the sea worships her, but nearly all pay her respect. Seafarers of all cultures murmur a brief prayer to her before setting sail on any voyage. Legend among sailors says that when Nesirie's grief overwhelms her, the seas become restless, so they offer to her their wishes that she find peace.

Nesirie is also a temple of the goddess. She is the wife of Haelyn and mother of the mercurial Cuiraécen, and often is asked to mediate disputes between the two. Because of her connection to Masela and the lost Masetian people, who once lived in what are now Kh nasi lands, she is accorded respect by Avani and her followers. She has acted as liaison between Haelyn and Avani, healing the rift caused by conflict between their followers.

nesirie's avatar

Nesirie most often appears as a beautiful pale-skinned, dark-haired girl wearing diaphanous robes, her face beating lines of sadness. Her worshippers believe that her tears are in every gentle rain or storm. She has also appeared as a creature made entirely of water, her form changing continually. She is said to be able to read the spirits of those she visits, for she changes appearance to portray images from her guest's past. Some sailors believe that Nesirie has appeared to them as a mermaid, while others believe that she is

present in every fair breeze that fills their sails. A particularly insightful Khinasi sea captain, before setting out on a voyage near the end of the storm season, once gave to the sea an exquisite Masetian sculpture. So pleased was Nasri with his offering of a lost treasure of the Masetians, he related later, that his sails were filled with fair winds, his prow cut smooth seas, and his ship returned laden with a fortune in silks and spices. A dolphin accompanied the ship in its travels, and the captain believes this was Nasri herself, following along to protect the ship.

the church

Clergy:	Priests, paladins (women only)
Clergy Align:	LG, NG, CG, LN, N, CN, paladins, LG only

The church of Nesirie can be found nearly anywhere at a distance of 500 miles from Tughsto. Luthovsky and Suiene to Hognunmark venerate, or at least respect, the goddess of the sea. They call to her for protection from storms, creatures of the deep, and other hazards. They beg of her full sails and calm waters.

The goddess's church is not much affected by national boundaries. Priests in Ithen, for example, vary little in their attitudes compared to those in Suiene. Individual rites and ceremonies may vary from place to place, but her role as provider and guardian for those who make their living upon the sea does not.

Only the Temple of the Ancients in the coastal provinces of Ariya, Aftane, and Mesire differs somewhat from other temples of Nesirie. This temple worships Nasri as the goddess of the sea, but it also worships her as the patroness of the lost Masetian people. The priests of the temple preserve the language of the Masetians, collect remnants of their lost civilization, and record what they can of their history, religion, and legends. Most of the priests and followers of the Temple of the Ancients are Khinasi, but they include followers from nearly every human culture in Cerilia.

Dogma: The followers of Nesirie believe the sea to be the lifeblood of the earth; the ebb and flow of the sea are reflected in the life of each human being. Birth, childhood, adulthood, dotage, and death all come and go like the tides, and when death comes, the spirit makes the journey to its rest, where it is reborn. This is the cycle of life.

Within this great cycle are lesser ones, the cycles of night and day, work and rest, sorrow and joy. The followers of Nesirie understand this cyclical aspect, and they assist others in accepting it as well. Their compassion for those who have suffered has helped many of Cerilia's people through difficult times. The knowledge that

these individuals are willing to help them through their grief for a lost family member or friend often gives the forlorn the strength they need to continue. Privately, adherents of Nesirë also fear that every person who gives in to despair and rage strengthens the grip of the Shadow World on the mortal world.

The clergy of Nesirë also consider important the remembrance of things past. They believe that only through the memories of those who are left behind can a spirit find peace. Those who are forgotten after death are easy prey for the power of Shadow. Priests of Nesirë teach that a candle lit in memory of a loved one who has died pushes back the Shadow. They believe that this simple ceremony is best practiced on the Eve of the Dead and the birthdate of the deceased.

Along with this view, the followers of Nesirë believe that the works of the past are the guardians of the spirits of those who have died, for they serve as a reminder of what they accomplished in life. The Temple of the Ancients in Mesirë is the principal temple devoted to preserving the memories of the past—especially of the lost Masetian people, but every temple devoted to the goddess of the sea maintains the history of its locale. Not all of their records and memorabilia survive, for the history of Cerilia is not a gentle one, but Nesirë's followers do their best to maintain these histories and preserve the memories of the past.

Some of the legends about Nesirë suggest that Nesirë is gradually assuming responsibility for guiding the dead. They believe that preservation of the works of the past and her concern for the spirits of the dead will gradually give her the role of guardian of those spirits. They also say that the Shadow World has its own powers, and the evil uses the Cold Rider and other fell powers to lure the souls of the dead. Nesirë's benevolent nature. Scholars believe that as she grows more powerful, she will be able to prevent the powers of the Shadow World from luring spirits to their dark domains.

Day-to-Day Activities: Priests of Nesirë, like priests of other faiths, combine religious observance with more worldly duties. They give assistance to those who seek it (including sailors of all faiths), provide solace to those who grieve, and study the histories and legends of the lost Masetians.

The temples conduct daily services before dawn and after dusk. In the morning, they give their blessings to those who will put to sea that day. At these services can be found local fishermen as well as the crews of great merchant ships and sleek naval vessels. In the evening, these ceremonies (considerably less well attended) request of their goddess her protection for those who are still at sea.

Priests of Nesirë's temples perform other tasks as well, many of which benefit the communities in

which they live. Followers of the sea goddess maintain lighthouses on the shores of many domains. Some of the tenants of these lonely outposts are there by choice; some feel closest to their goddess when helping to protect those who depend on her good will. Others seek a solitary life because of some tragedy they have suffered, or as a means of atoning for past wrongs. Regardless, Nesirë's priests visit these individuals regularly to deliver their goddess's teachings.

Priests also use their magic and skills to predict the weather; most captains visit the local temple or shrine before putting to sea. The service usually costs little or nothing, but most seafarers drop a coin or two as a way of invoking Nesirë's blessing. Some temples purchase a portion of each day's catch from local fishermen, which they provide to the poor. This is not always a popular service among those it benefits, but most are grateful to the priests who bring it.

Holy Days/Important Ceremonies: The Eve of the Dead at the end of Emmanir is the principal holy day for the priesthood of Nesirë. Their ceremonies honor the memories of those who have died and comfort those who grieve for them. The Masetians are also remembered at this service. In addition, this is the only time in the year that most people have the opportunity to view the ceremony. The Mesirë Temple of the Ancients, with its elaborate beauty of the ceremony ensure that it is well attended by the local populace regardless of individual religious beliefs.

Nesirë's priests are often sought out by the families of those who have died. They look to Nesirë to help them manage their loss. This is true even among those who do not worship the sea goddess. The priests normally perform funeral rites only for followers, but they are often present at the funerals of the families of worshippers of other faiths.

Almost without exception, nearly every new ship that sets sail is blessed by the priests of Nesirë's clergy. Most seafarers believe that to ignore the sea goddess's blessing is to incur her disfavor, and the seas are already dangerous enough. This belief is so widespread that even among fatalists and others who do not follow the teachings of a god, few will sign up to crew on a ship that has not been so blessed.

Major Centers of Worship: The church of Nesirë does not have a central temple that provides doctrinal guidance to the faith. If the faith has a spiritual heart, however, it is the Great Citadel of the Temple of the Ancients in Mesirë.



This temple fulfills perhaps more than any other the role that Nesirie has asked of her worshipers.

In addition to serving her as goddess of the sea, this temple preserves the memory of the Masetian people. The temple has the largest collection of Masetian relics anywhere in Cerilia, and is one of the few places where the Masetian spoken language is still used. The temple seeks to develop ties with the Masetians living on the Isle of the Serpent, but they lack the influence of a Seaborn in their own society and have not yet done so.

The young high priestess of the Great Citadel, Asmina el-Mesir (*FKh Pr7, Nasri Br, minor, 17*; *Nes*) is renowned for her insight. Devout followers from across the continent seek out her wisdom.

Despite its location away from the sea, the Ursuline Chapel of the Eastern Temple of Nesirie in the province of Calrie in Aerenwe is the most important center of Nesirean worship in Anuire. Strongly supported by the queen, the chapel sustains the worship of nearly the entire population of the province. The priests and populace venerate Nesirie less in her role as goddess of the sea (although ships do travel up the Berendor River to Calrie) and more as a goddess of self-reliance.

The people of Aerenwe do not seek to dominate others; equally, they prefer to remain out of the conflicts of others. They desire only to go their own way, depending on no one, responsible for no one. This has been the cornerstone of Queen Libene's policy as well. The priests of the temple of Nesirie support them in their desire to remain aloof from the intrigues of outsiders. The diplomatic skills of the priests protect the domain from some of their more aggressive neighbors.

The chapel is named for Ursula Diem, a Veiled Sister (see "Affiliated Orders," below) and scion of the noble house of Diem. She left that order to take on the duties of high priestess for her friend Libene. She was the first of the young Queen of Aerenwe. Ursula had realized years earlier that the grief she endured was a result of her entanglement in affairs that did not concern her. Further, her enemies attacked her through those she loved. As a result, she preached a doctrine of self-reliance to the people of Aerenwe, exhorting

them to rely on themselves and their communities in protecting their independence and way of life. So profound was the effect of her teachings on the people of the domain that the worship of Nesirie is now the only religion practiced there, although they are not intolerant of those of other faiths.

Affiliated Orders: The most famous order of the church of Nesirie is the Holy Convent of the Sisters of the Veil, more commonly referred to as the Veiled Sisters. This is

a very small order, numbering no

more than 150 members across the breadth of Cerilia. It is dedicated to protecting others from harm by persons of evil or selfish ways. Most of the women who enter the order have endured some terrible tragedy that has left them bereft. Taught by the priests and priestesses of Nesirie to face their sorrows, they repay the gift by aiding others in any way they can. Although they are skilled in comforting those who have suffered tragedy, they are equally skilled in preventing tragedy in the first place. Many of them are paladins of Nesirie, but the order also includes other warriors, priestesses, mages, and even a few thieves and brawlers. Sisters in general lose their names upon entering the order; after this, their real names are known only to the head of their order. All Sisters cover the lower halves of their faces with a veil or similar mask (such as a specially made chainmail coif) both to hide their individual features and to make them more easily identifiable.

Another order known throughout Cerilia and prized for its skills is the diplomatic order known simply as the Speakers. These priests and other followers of Nesirie extend their offices to heads of state and other leaders to prevent disputes from escalating into open hostilities. As they cannot correct the grasping nature of some rulers, their successes are fewer than their failures, especially after the disintegration of the Anuirean Empire.

Still, this group has been instrumental in preventing some significant conflicts. It is the Speakers who shuttle back and forth between Daulton in Avand and Seaharrow in Boerune. They work diligently to prevent a war that could engulf all of Anuire and leave the Iron Throne open for the taking by the Gorgon. The Speakers are nearly all priests and priestesses of Nesirie, although this is not a requirement of the order. Rulers respect the neutrality of the clergy of Nesirie; other classes would have to prove such neutrality before being accepted into the order.

Some of the Speakers were once Veiled Sisters. A most interesting tale exists in Cerilia of a priestess who took on a disguise to learn how to protect individuals and villages. For many of them may be inspired by the legend of Renelle of the Silver Veil.

Renelle was a Veiled Sister who lived in the years following the death of the last Anuirean Emperor. No one knows what tragedy brought her into the order. She was one of a small group of humans captured by the Elf Rhuobhe Manslayer, in the province of Elevesnemiere in what was then western Alamie (modern day Tuornen). Brought before the implacable Rhuobhe in the courtyard of his keep, all the humans save Renelle begged for mercy. He sent the other humans away to await their deaths. When the Elf asked her why she did not beg to be spared like the others, she calmly replied that there was

nothing the Elf could do to her that she had not already endured

Renelle's response and her courage intrigued Rhuobhe. When he turned to Renelle and asked to know more of her, she refused to answer. He pressed, but still she maintained her silence. Rhuobhe became enraged and demanded to know why she stood there like a wooden pole.

She turned to him, gazed for a moment, and said, "No number of human dead will ever fill the void that is your spirit." "What do you know of my spirit?" Rhuobhe screamed. "Nothing," she answered. "Only that you turn your sorrow into hate."

Rhuobhe stared at her for a long moment, then spun, stalked to his chair, and sat down. He continued to stare at Renelle without speaking. Renelle, apprehensive though she was for herself and her condemned companions, returned his gaze coolly. The Elf finally spoke, "I will grant your friends their lives and freedom. You will remain for a year and a day. We must talk."

With that, he sent his guards off to prevent the executions and send the humans on their way. Renelle did indeed remain at Rhuobhe's fortress of Rhuannach for a year and a day. None know what passed between them during her stay, but while she was alive, there was an unspoken truce between Rhuobhe and the surrounding human lands. Rhuobhe's first task was to grant the people of Boerune, a year and a day after Renelle died.

Priestly Vestments: Priests of the sea goddess wear pale blue robes trimmed in silver or white. Members of the Holy Convent of the Sisters of the Veil also wear a matching mask or veil that covers the lower half of their face.

Adventuring Gear: When they face the possibility of danger, followers of Nesirie bear arms and equipment as they are allowed. Priests are limited to scale or leather armor. They are limited to the following weapons: dagger, harpoon, net, sling, spear, and trident. Paladins may wear any armor; normally, they wear armor appropriate to their environment and mission, such as armor of lighter weight when they are at sea. Paladins are unlimited in their choice of weapons.

priests

Requirements:	Wis 12
Prime Req:	Wisdom
Alignment:	LG, NG, CG, LN, N, CN
Weapons:	Dagger, harpoon, net, sling, spear, trident
Armor:	Scale or leather, no shield
Major Spheres:	All Animal (sea creatures), Charm, Divination, Elemental (Water), Healing, Necromantic, Protection
Minor Spheres:	Combat, Weather

Magical Items:

Power Over

Undead:

Powers:

As priest, plus the weapons listed above

Turn: Yes

Command: No

1) *water breathing* or *water walking* once per day

5) *solid fog* once per day

9) *free action* as per the ring of free action

paladins

Requirements:

Prime Req:

Alignment:

Weapons:

Armor:

Spell Spheres:

Str 12, Con 9, Wis 13, Cha 17, women only

Strength, Charisma

Lawful good

Any

All

Divination, Healing, Necromantic, Protection

Magical Items:

Power Over

Undead:

Powers:

As paladin

Turn: Yes

Command: No

As paladin (paladins of Nesirie may not summon a warhorse) plus

1) *water breathing* or *water walking* once per day

5) *solid fog* once per day

9) *free action* as per the ring of free action

proficiencies

Priests and paladins of Nesirie gain religion (Nesirie) as a bonus nonweapon proficiency at 1st level. Other proficiencies for members of the church follow.

Eastern Temple of Nesirie

Required Proficiency (choice of one): Agriculture, blacksmithing, brewing, carpentry, cobbling, fishing, leatherworking, pottery, seamstress, tailor, stonemasonry, weaving, armorer, bowyer/fletcher, weaponsmithing.
Bonus Proficiency: Healing or herbalism

Peaceful Seas of Nesirie, The Sailing Song of Neira, Sailor's Home, Church of the Eternal Seas, Coastal Temple of Nesirie, Holy Temple of Nasri

Required Proficiencies: Swimming, rope use
Bonus Proficiency (choice of one): Seamanship, navigation, or weather sense

Temple of the Ancients

Required Proficiency: Ancient language (Masetian, choice of spoken or written)
Bonus Proficiency: Ancient language (Masetian).

Character chooses spoken or written, whichever was not chosen previously

Bonus Proficiency One additional weapon proficiency in a permitted weapon

Holy Convent of the Sisters of the Veil
Required Proficiency None

Speakers
Required Proficiency Etiquette
Bonus Proficiency Diplomacy

nesirie's temples

Temple	Regent	Level	Province (Rating)	Domain/Ruler
117	Cwinn	6	Calrie (6/0)	Aerenwe/Swordwrath
117	Cwinn	5	Dhoene (5/0)	Aerenwe/Swordwrath
117	Cwinn	5	Halried (5/0)	Aerenwe/Swordwrath
117	Cwinn	1	Shadowgreen (1/6)	Aerenwe/Swordwrath
117	Cwinn	3	Ihen (7/0)	Ihen/Aglandier
117	Cwinn	2	Ghaele (2/3)	Meres/Vaumel
117	Cwinn	4	Serien (4/3)	Meres/Vaumel
PSN	Tamaere	2	Bindier (4/1)	Brosengae/Mierelen
117	Tamaere	2	Coere (4/3)	Brosengae/Mierelen
117	Tamaere	3	Brasade (3/2)	Brasade/Herving
117	Tamaere	4	Shanvud (4/1)	Shanvud/Herving
117	Tamaere	3	Islie (3/4)	Taeghas/Khorien
117	Tamaere	3	Portage (3/2)	Taeghas/Khorien
117	Tamaere	3	Serke (3/1)	Serke/Herving
117	Tamaere	1	Dvasvuk (4/1)	Halskapa/Herving
WB	Cwinn	1	Limia (1/0)	Limia/Herving
WB	Cwinn	1	Limia (1/0)	Limia/Herving
117	???	4	Al esrecht (6/1)	Muden/Talbehr
117	???	3	Cohrtah (7/0)	Muden/Talbehr
117	???	3	Colbrag (6/1)	Muden/Talbehr
117	???	3	Hauptchr (7/0)	Muden/Talbehr
117	???	2	Westbralen (7/0)	Muden/Talbehr
117	Wassercrest	4	Darres' End (7/0)	Grabentod/Graben
117	Wassercrest	3	Drachenaw (4/3)	Grabentod/Graben
117	Wassercrest	3	Toothmark (5/2)	Grabentod/Graben
117	Wassercrest	1	Westwatch (4/5)	Grabentod/Graben
117	Alghasne	1	Boloshoy Kavkaz (2/5)	The Magian's Realm/The Magian
117	Alghasne	2	Ry Peski (2/7)	The Magian's Realm/The Magian
117	Alghasne	2	Cape Arvud (2/7)	Suine/Buried
117	Alghasne	1	Portage (3/2)	Muden/Talbehr
117	Alghasne	1	Portage (3/2)	Muden/Talbehr
HTN	el-Aldezar	4	Acamar (5/1)	Chamoura/el-Aldezar
117	el-Aldezar	2	Cape Alceis (3/6)	Chamoura/el-Aldezar
117	el-Aldezar	2	el-Denebr (3/2)	Chamoura/el-Aldezar
117	el-Aldezar	1	el-Feyn (1/8)	Chamoura/el-Aldezar
117	el-Aldezar	1	Izédas (1/8)	Chamoura/el-Aldezar
117	el-Aldezar	2	Ras Reiber (2/7)	Chamoura/el-Aldezar
117	el-Aldezar	2	Tomad (2/7)	Chamoura/el-Aldezar
An	el-Mesir	2	Ariya (7/0)	Ariya/el-Arrasi
An	el-Mesir	1	Az'Is (1/4)	Ariya/el-Arrasi
An	el-Mesir	4	Ataba (4/1)	Ataba/Rcd Kings
An	el-Mesir	1	Fara Zhainge (2/3)	Aftane/Rcd Kings
An	el-Mesir	2	Zakala (6/0)	Zakala/el-Ziscf
An	el-Mesir	4	Mesire (5/0)	Mesire/el-Mesir
117	el-Mesir	2	Namal (3/2)	Mesire/el-Mesir
CTN	Ahrek	2	Newtonor (3/3)	The Siren's Realm/The Siren
CTN	Ahrek	1	Port Helen (1/4)	The Siren's Realm/The Siren

FIN=Faithful Temple of Nesirie
WB=Water Blessing
SH=Sea of Hymn
HTN=Holy Temple of Nesirie
CTN=Coastal Temple of Nesirie

PSN=Peaceful Seas of Nesirie
SSN=Sailing Song of Nesirie
ETS=Church of the Eternal Seas
1Ar=Temple of the Ancients

Sera

Lady of Fortune, Goddess of Wealth
Intermediate Goddess of the Outlands, CN

Portfolio:	Wealth, luck
Aliases:	Sarmie (Anu-re), Sarma (Khinasi), Sirova (Vosgaard)
Domain Name:	The Marketplace Eternal/The Outlands
Superior	None
Aliases	Eloele, Nesmie
Icons	Curaecen, Belnik, Haelyn
Symbol	Silver scales on a green background
Wor Align	Any

Lady Luck, the Mistress of Good Fortune, and other nicknames are given to the patroness of the Brechts, properly known as Sera, goddess of wealth and luck. She is the heir to Brenna's power as the principal deity of the Brecht pantheon. She assumed those responsibilities after the Battle of Mount Deismaar, where she was the spiritual leader of the Brecht people. When Brenna died, Sera was infused with Brenna's essence. She ascended as a goddess and took up the responsibilities of watching over the Brechts.

Brenna was perhaps more involved with her people than Sera has proven to be, for she ever enjoyed walking among the Brechts in avatar form, granting good fortune to those she deemed worthy, and ill fortune to those who spurned her, or otherwise earned her wrath. Sera prefers to remain aloof from her worshipers, for she believes that the best luck comes from within a person, not from divine intervention.

Sera's avatar

Although she prefers to avoid appearing to her worshipers in an earthly guise, Sera has, from time to time, chosen to do so. No one knows why she might favor a particular individual or family with her divine presence. Perhaps she rewards them for their efforts or aids them in overcoming difficult odds not of their own making. Whenever she does appear, she takes the form of a mature but seemingly young woman whose complexion shows not a trace of gray, and her complexion is that of a woman in her twenties. Perhaps her maturity comes from the steady gaze of her gray eyes or from her knowing smile.

Sera's avatar wears the green gown of the marketplace, a rich burgundy or midnight blue.

She speaks little, preferring to communicate through imagery or through her scales. These scales are much like those of a merchant, but offer a very different function. Legends claim that her scales weigh the nature of the person or creature she visits. She uses them to display to those graced with her attention whether or not she finds them worthy of her favor or her scorn. If the silver scale tips downward, she grants favor, but if the dull gray scale dips, she withholds her favor or punishes the one found wanting. None know beforehand what the scales will show for Sera is a fickle goddess, prone to favor those seemingly undeserving of it and spurning those who have worked to earn her smile.

Some of Sera's clergy and worshipers also claim that the goddess appears every day, if only her people know what to look for. Sera is said to hear every fair bargain struck, and her priests suggest that she often appears as a premonition of doom to someone about to enter into an agreement that will cause them harm. She is said to know every time her role as Lady Luck is invoked, although she responds only rarely. As Brenna enjoyed taking on the form of a domestic cat from time to time, so too does Sera. Few Brechts will harm a cat, and many set out dishes of food and sweet milk on holidays so that any cat that happens by may eat and drink a bit.

the church

Clergy	Priests
Clergy Align	Any

The church of Sera is one of the truly international churches in Cerilia. She is paid homage in nearly every Cerilian land, and may well have an influence in other lands, especially along the coastlands of Aduria. Temples to Sera can be found wherever trade exists.

Dogma. Sera's doctrine differs from culture to culture. In Anu-re, she is venerated by a growing guild class as the representation of knowledge and skill over inheritance. Anu-rean nobles once viewed her as something of an interloper, but since many of the nobles have come to involve themselves in trade matters, this disaffection has diminished almost to nothing. To Anu-reans, trade wealth is another source of power, one which supplements the more traditional assets of land and church. Those in Anu-rean lands who have ambitions outside their own domains pay close attention to establishing bases of economic power in other domains. In the western heartlands, Sarmie has become one of the principal deities serving the growing merchant class and their noble supporters.

Among the Khinasi, Sarma has less of an influence, as she represents not only wealth but industry as well. The Khinasi are as hard-working a people as any other, but they value wealth not

as a means of achieving power but as a means of acquiring leisure. The Khinasi value their leisure above nearly all else, for it allows them time to pursue their various artistic endeavors. Obviously, this does not apply as much to the poorer classes, for they often have no time for intellectual pursuits, since their responsibilities to their families demand precedence.

The Brechts have, in many ways, taken the most progressive of all political ideologies of the peoples of Sera to a new level. The holdings of political power based on land ownership and control are a thing of the past; these died with the Anuirean Empire. Few Brecht nobles base their power strictly on the control of certain land holdings; most are merchant princes. Even those who are not directly involved in matters of trade reap the rewards of regulating it, and with regulation comes taxation. As a result, the Brechts are a much more urban people whose wealth depends upon the craft, professional, and trade guilds.

In this regard, Sera is the epitome of what the Brechts believe. They are not an outwardly demonstrative people, nor do they wear their religion on their sleeves. It is enough for them to know that Sera favors those who make their own luck. As she has not set forth a stringent set of laws or rules, her people follow a relatively loose mercantile policy. Her churches support the idea that individual initiative and drive are the means by which one gains power and respect within the community. In every age, there are those who will achieve what they desire and those who must bide their time. She rewards diligence as much as she does accomplishment.

Day-to-Day Activities: To the clergy of Sera, the achievement of temporal goals is as important as the achievement of spiritual ones. They are as practical a group as the people and the goddess whom they serve. As a result, they are involved in mercantile and craft matters as well as ones dealing with the church itself. They advise tradesmen of all social standings, from street peddlers to the scions of great merchant houses. They keep abreast of both domestic and foreign political and economic events. Some of the temples engage in trade of their own, while others send priests and guilders to foreign lands to seek out new opportunities for trade and manufacturing. Sera's temples are also sources of training and education; many teach crafts and trades to local citizens in exchange for a tithe of earnings in the new trade once they reach master status.

Holy Days/Important Ceremonies: The Brechts celebrate the anniversary of the Battle of Mount Deismaar as Ascension Day, focusing on the ascension of their goddess rather than the disaster which brought it about. They also celebrate the Day of Rebirth as both the first day of spring and the opening of a new trading season. The weather does not always cooperate with this celebration, for sometimes the cold winter winds con-

spire to keep some of the ports along the Great Bay closed for several weeks after. Despite this, the tradition remains. Haelyn's Festival is celebrated in Brecht lands as Sommerfest. Haelyn's role is somewhat less important than in Anuirean domains.

Priests of Sera are involved in numerous mundane ceremonies. Trade agreements are often witnessed and recorded by a member of Sera's clergy. These agreements are retained by each of the parties entering into the agreement and by the temple of Sera. The business of retrieving such documents from the temple's secure vaults keeps numerous competent burgars in business, as parties to an agreement sometimes discover that the contract no longer favors them.

One type of agreement that the clergy of Sera helps negotiate is the arrangement of marriages between the scions of great houses. These are treated exactly as business arrangements, at least between the heads of the two families. Often, they are in fact nothing more than that, but on occasion, a genuine love and friendship grows between the bride and groom. Priests of Sera are also on hand to witness and certify treaty agreements between two or more countries or powerful merchant houses. These may be negotiated by another party, but the clergy of Sera ensure that it is recorded and entered into willingly by both participants.

Major Centers of Worship: Sera's church is strongest in Brecht lands, although a greater number of holdings exist in Anuirean domains. In Brechtür, Sera's church has, at minimum, a shrine in nearly every large town or city. Even in areas in which there is no temple, some representation of Sera will be found. Nesuire, for example, is favored among some of the coastal peoples, but it is a common sight to see local merchants and guilders turn when they seek assistance in a trade negotiation.

In Brechtür, Sera's church is strongest along the west coast of the Krakennauricht, particularly in the states of Danigau, Dauren, and Wierich. Berhagen, in the southeast of the Great Bay, also has a sizeable temple holding dedicated to Sera. In other areas, only shrines or chapels may be found.

The churches in the western Brecht states are the most prominent among those in Brechtür, but they tend to give way to more warlike deities such as Kirche, for those states face the great threat of the Gorgon and his armies. A concerted effort exists among the two churches of Sera in Brecht lands to reclaim the hearts of the Brecht people for Sera, but as yet, no particular action has been forthcoming.

In Anuire, the influence of Sarimie's church is spreading rapidly with the rise of mercantile and guild power. Haelyn's role is particularly strong

in Avanti, Ender, and Alamie. Prince Darien Avan, scion of an ancient noble family, sees an opportunity to profit from the expansion of the guilds in his lands. He has welcomed the church of Sarimie into his realm, partially as a means of counteracting the power of the Western Imperial Temple of Haelyn and partially as a means of controlling the power of the guilds. So far, he has profited handsomely from his arrangement with the guilds and the church of Sarimie, but the guilds are beginning to show signs of disaffection with the deal they have struck with Avan.

In the small domain of Carele in the north, the church of Sarimie is the only one allowed any significant influence by the regent Entier Gladani and the power behind the throne, Mhea-Le Bireon. That state has taken the laissez-faire attitude they see in the church of Sarimie and exploited it to the greatest possible degree. Bireon justifies nearly any act of ruthlessness in controlling the guild activity in her realm by quoting references to the doctrine of Sarimie. The Northern Reformed Church has so far been unable to oppose this powerful guild, so her acts seem to have the tacit support of the church.

Affiliated Orders: Most of the groups affiliated with the church of Sera are guilds rather than military orders. Nevertheless, some small groups of warriors have served the church for many years. Chief among these is the Kionoche Brotherhood. Kionoche is a card game that has been the rage among the Brechts for many years. Skill is very important in the game, but the great players combine skill with a certain aggressive "come-what-may" attitude. One evening nearly a century ago, over a particularly long game in the Black Hart Inn in Brechlen, Muden, one of the players began to deliberate on the nature of the game. In the course of the discussion, he proposed that since Lady Luck favored them with keen minds and good fortune, they ought to capitalize upon these gifts and form a sort of exclusive club limited to the great minds of the Brechts. The others at the table would have none of it, at first, so he offered them a bet. If he won the evening's game, the others would swear to form a gentlemen's society called the Kionoche Brotherhood. They willingly agreed, since the fellow was in an untenable position in the game. When, several hours later, the gambler finished off the last of his opponents, he reminded them of their word. The brotherhood was formed that night. Today it remains primarily a society of gentlemen, many of whom are accomplished warriors and statesmen. The test of admission is still the game of Kionoche; potential members are judged on their ability to play. The brotherhood has served the churches of Sera ever since it was formed, taking on assignments that range from negotiations to open warfare.

Priestly Vestments: The clergy of Sera wear tunics and mantles of a rich deep blue during important ceremonies. The mantles are embroi-

dered with Sera's holy symbol, a set of silver scales. No weapons other than a ceremonial staff, carried by the high priest, and a ceremonial mace, carried by the master of records, are borne by any of Sera's clergy during her ceremonies. Only one priest wears any sort of headgear in formal activities: the scribe, who wears a dark blue velvet cap with a single gray feather. The feather denotes the quality, the badge of office for the scribe.

Adventuring Garb: Priests of Sera are not, by nature, combative. They do not seek to convert others by word or by sword, nor do they participate in military ventures. Nevertheless, they are given some training in matters of defense. Sera's priests are trained in the use of blunt weapons, especially small mace, staff, rod, or club (their walking sticks serve admirably in this role). In some cases, priests may carry heavier weapons, especially in those temples in less stable lands. Normally they eschew armor, but they may wear armor as heavy as chain mail when necessary.

Most priests of any rank are wealthy enough to afford or are provided with a bodyguard or two. Clergy of Sera always prefer negotiation to violence, and try to work out a reasonable compromise with a potential opponent whenever possible.

priests

Requirements:	Wis 9 Cha 12
Prime Req:	Wisdom
Alignment:	Any
Weapons:	Standard
Armor:	Chain mail or lighter, no shield
Major Spheres:	Abj. Chaos (ToM) Divination Healing, Necromantic, Protec- tion, Summoning
Minor Spheres:	Charm, Combat, Numbers (ToM)
Magical Items:	As priest
Power Over	Turn, No
Undead:	Command: No
Powers:	1) +2 to all saving throws 4) invisibility once per day 7) curse resulting in a -4 penalty to victim's attacks and saving throws for one week, 1/day 10) fumble 1/day

proficiencies

Priests of Sera gain religion (Sera) as a bonus non-weapon proficiency at first level, and a mark proficiency for members of the church follows.

Celestial Jewel of Sarimie

Required Proficiency: Appraising

Bonus Proficiency: Appraisal 4th level

cuiracén

Stormlord, God of Battle Haelyn's Champion
Lesser Power of Ysgard, CG

Portfolio:	Storms and conflict
Aliases:	Khirdai (Khinasi), Krken (Rjurik), Krche (Brechtür)
Domain Name:	Cuiracén's Feasthall Ysgard
Superior:	Haelyn
Allies:	Haelyn, Nesirie Eloéle or Laerme
Foes:	Belinik, Kriesha, Eloéle or Laerme
Symbols:	Lightning bolt crossed by a sword
Wor. Align:	Any nonlawful

Cuiracén is the son of Haelyn and Nesirie. He is Haelyn's chosen champion and herald. Warriors preparing for battle may ask of Haelyn that they conduct themselves with honor, but it is Cuiracén's name they most often invoke for victory. The god of battle is the patron of young warriors, for he is the representation of reckless courage and victory through strength. He is also the Stormlord, often heralding his appearance with storm clouds, lightning, and thunder.

Cuiracén was born in the third century after Deismaar, and by the beginning of the fourth century he had inspired orders of knighthood within the church of Haelyn. The first church of Cuiracén was created in the sixth century in the hills overlooking the Spiderfell in the province of Rhumannan in the Barony of Ghieste (presently western Ghoere).

Apocrypha suggest that Cuiracén is romantically linked to the passionate and beautiful Laerme, goddess of art, love, and beauty. Other stories hint that he is caught in a triangle between Laerme and Eloéle. These spurious sagas are most likely the product of overly active imaginations; they are commonly repeated by storytellers, however.

cuiracén's avatar

Cuiracén often appears as a mighty warrior clad in gleaming chain mail wearing a helm crested with a white horsetail; the mail never loses its gleam nor does his armor ever show the blood or grime of battle. He has an ever-youthful face, one on which the lines of fear are unknown. The Stormlord occasionally rides a horse, a magnificent chestnut charger, but he usually prefers to walk into battle; his purposeful stride striking fear into the hearts of his enemies. Cuiracén has the fighting skill of a 20th-level fighter and can cast

spells as a 14th-level priest. He is also said to appear as a storm giant carrying a huge spear +4 that can cast a 12d8 lightning bolt at will.

The Stormlord's worshipers claim that he is present in every storm over a battlefield. Legends claim that the arrival of a messenger accompanied by rolling thunder is a sign that the messenger is favored by Cuiracén.

the church

Clergy:	Priests, paladins
Clergy Align:	NG, N, NE, CG, CN, CE paladins CG only

Worshipers of Cuiracén can be found across the breadth of Cerilia. Temples held by followers of the Stormlord can be found in every region save the Rjurik highlands. The traditional Rjurik have resisted the influence of the southern gods; long have they followed the druidic tradition of Enk and his predecessor, Reyon.

Even in lands that were conquered by the Anareans and held as part of their great empire, the worship of Cuiracén has taken root and grown. Warriors in the aggressive Khinasi land of Aftane venerate Khirdai as their chief patron; in the former Anarean imperial states of Merasaf, Mer Dhouai, and Surriene, the worship of noble Khirdai is part of a pantheon that combines the traditional worship of Avani with the religions brought by the Anareans.

In Brechtür, the memories of imperial domination make the worship of Haelyn somewhat unpopular, but not that of his son. Temples to Krche have sprung up in some of the more militant realms, such as the northern provinces of Rohrmarch and the Zwellunds, as well as in realms threatened by the Gorgon, namely Wierdel and Dauren. Rumors even exist of a small temple of Cuiracén among the tribes of Vosgaard. Because the Vos are not known to have a name in their language for Cuiracén, the nature of his worship in Vos lands, and the strength of any temple holding there, is unknown.

The worship of Cuiracén is a warrior's faith. It appeals to soldiers, knights, guardsmen, militant priests, and others of such professions. Farmers might invoke the name of Cuiracén only to beg to be spared the ravages of a brewing storm, but it is Haelyn who provides them with spiritual guidance in their daily lives. Townsfolk call out

the name of Haelyn's champion when an advancing foreign army or band of raiders appears on the horizon, but bargains and agreements are sealed with the blessing of Haelyn. Nobles may pay Cuiraécen homage when preparing for war with a neighbor, but they call upon Haelyn to aid them in managing their domains.

The church of Cuiraécen is more loosely organized than that of his father. No primary center of worship has been dedicated to the Stormlord, so no overall church hierarchy exists. Each individual temple is arranged differently. Some of these styles of organization stem from national differences, some from differences in the function and goals of each temple.

Despite the lack of overall hierarchy, the church of Cuiraécen can be divided along two main purposes and a third, less common one. *War for war's sake* and *the defense of those whom no one else can or will protect* are the two principal roles of the church of Cuiraécen. Some followers choose to worship Cuiraécen in his role as Haelyn's herald and champion, but this is more a personal belief than an organizing principle of his churches.

Dogma: The doctrines of Cuiraécen's churches have certain similarities despite the lack of an overarching hierarchy. Followers of Cuiraécen are prohibited from showing fear before an enemy and are forbidden to refuse a just battle. Furthermore, they must seek out those who oppress the weak and defenseless and offer them battle. Followers of the Stormlord traditionally were expected to act as heralds of the church of Haelyn, but this particular requirement has fallen into disuse since the disintegration of the Anuirean Empire. Certainly followers disagree on what exactly constitutes a "just battle" or how oppression is defined, but each individual strives to obey his god's dictates.

The churches that follow the "war for war's sake" philosophy tend to be more neutral in their moral outlook than those who see their role as protectors of the weak. The church of the Stormlord Seerbrand in Rohrmarch is a prime example of such a philosophy. The priest Kurt Warkunde (*MBr; F3/Pr7, Kirche Br great, 32, CN*) of the northern provinces of Rohrmarch works to convince his liege, Prince Oden, to attack Kiergard after the pair defeats the forces of King Alaric in the south of Rohrmarch. Warkunde teaches his followers that the armies of the

Gorgon are no match for the might of an army blessed by Kirche.

The aggressive Red Kings of Aftane in Khunasi derive much support from the Chosen of Khirdai; its Hierarch, a man named Taril Herad (*MKh, Pr3, Khirdai, Ba, minor 18, NE*), is one of the Kings' number. The Chosen were originally a defensive order, but Herad purged the "weak-willed" among the Chosen and elevated to positions of power those whose aggressive tendencies matched his own.

The principal example of a temple devoted to the defense of realms threatened by aggressive enemies is the White Sword of Khirdai. This temple supports the regents of Min Dhousai and Merasaf in the defense of their lands against their enemies. Min Dhousai faces the power of both the Iron Hand Tribes and the Magian, so the king incorporates the aid of the High Blade-lord into his defenses. The White Sword is also welcome in Merasaf, for its followers are loyal combatants in the defense of the realm.

In the Chimaeron, The Fortress is a complex dedicated to Cuiraécen's glory. It holds the passes that run through the Iron Peaks, guarding eastern Anuire from the belligerence of the Chimaera and from an encircling attack through Kiergard by the Gorgon.

In Anuire, the churches of Cuiraécen seem divided along political lines more than philosophical ones. The Militant Order of Cuiraécen in the heartlands of Anuire is, on the surface, an aggressive organization of soldiers, knights, and militant priests. Ghoere's ruthless Iron Guards give strong support to the Order, yet so do the famous Guardians of Mhoried (Ghoere's bitterest enemy), who consider themselves the rock upon which the armies of the Gorgon must break.

The Church of Storms Height in Osourd is another temple that seems to follow a militant philosophy, but as many members serve the rightful ruler of the domain, the rebel William Moergen (*MA, F3, An, major 35 CG*), as serve the throne's usurper, Jaison Raonech (*MA; F7, Br, major 36 LE*).

In Boeruine, the principal opponent of the Northern Imperial Temple of Haelyn, the Hidden Temple of Cuiraécen, could be considered simply an extension of the combative nature of the archduke Aerio Boeruine. The Hidden Temple, however, has established small defensive refuges in the Five Peaks and Thurazor, realms in which no temple to any other human deity exists. Critics of these temples suggest that they seek only to sow the seeds of conflict to keep their own purses lined. While there may be some truth to this, such a view overlooks the contributions these churches have made to the defense of Anuirean domains.

Day-to-Day Activities: The priests and followers of Cuiraécen spend much of their time engaged in martial pursuits. They perfect their own combat and tactical abilities and teach others

such skills. Many priests and paladins learn carpentry, stonemasonry, or engineering, which they use to construct defenses, either expanding their own fortifications or contracting their services out to local nobles. This is often an important source of income for the temples. Others master blacksmithing, armoring, or weaponsmithing. The church of Cuiraécen is not known for the quality of the weapons it creates—members seem to be more interested in the uses of a weapon than in its manufacture. They excel, however, in maintaining and repairing those weapons and suits of armor.

Holy Days/Important Ceremonies: The clergy of Cuiraécen celebrate two of the same major holidays as do the priests of Haelyn. Haelyn's Festival and Godsdag (the 22nd of Deismir). In addition, followers celebrate the first day of spring (the Day of Rebirth) as the beginning of the storm season. They conduct a minor celebration six weeks later, on the 16th of Talenar which they observe as the beginning of the campaign season.

The principal ceremony of each day comes in the early afternoon. As spring and summer storms often begin in the afternoon, followers give praise to their god immediately before such storms typically begin. Adherents also conduct a service before any battle. Such a ceremony occurs regardless of whether a priest is present for most followers are nothing if not passionate about their god. They particularly enjoy conducting these ceremonies on the battlefield as the full force of a storm crashes around them. For they believe that their enemies are unnerved to see a bunch of metal-clad crazies raising their weapons to the heavens on top of the highest elevation they can find during a lightning storm.

Major Centers of Worship: Although the spiritual center of the Militant Order of Curaécen is located in Tuornen where Fhyllie the Sword (F&E)

Pr6 Cuiraecen: An. minor, 18, CG, the Order's volatile leader, makes her home, the largest holding in Anuire is in Bhalaene province in Ghoere. The high priest, *Stiele Ghueste (MA, Pr9, Cuiraecen, An. major, 27 CN)*, is an aggressive supporter of the war aims of the Baron of Ghour. He has built a fortified temple complex (castle rating of 3) to Cuiraecen outside the city of Bhalaene, which houses a company each of elite infantry and cavalry. He follows the directives of Phylie the Sworn only when it suits him. Some observers suggest that he will make a bid for supremacy in the Order. Failing this, he may break the Ghoeran church off from the rest of the Order.

In the capital province of Aftane in Khinasi lies another of the great temples of Cuuraácen. The principal temple of the Chosen of Khirdai, the thick-walled, squat fortress is home to two companies of elite infantry and three companies of swift cavalry. The Hierarch desires to expand his temple holdings throughout Aftane and neighboring realms, controlling the religious attitudes of the local populations by sword and fire if necessary. He spends his treasury outfitting his troops for war and improving the defenses of his holdings. As a result, the beautiful basilica that gave the temple a party of Khirdai in Aftane has begun to fall into disrepair.

Affiliated Orders: Several orders of knight-hood allied with the church of Cuiraécén are scattered across the continent. These range from the Brotherhood of the Spur in Ghoere to the Dance of Swords in Min Dhousai. The Brotherhood of the Spur, called Redspurs by their detractors for their habit of riding their mounts to death, is a violent society of warriors who affiliate themselves with the Ghoeran Militant Order of Cuiraécén. They are the sword in the baron Gavin Tael's hands. Their principal opponents include the Lances of Dawn, an Elinien order

cuiraécen's temples

[illegible]

Temple	Regent	Level	Province/Rating	Domain/Ruler
MOC	Phylie the Sword	5	Bhalaene (6/0)	Ghoere/Tael
MOC	Phylie the Sword	3	Bhelme (4/1)	Ghoere/Tael
MOC	Phylie the Sword	0	Conallier (2/3)	Ghoere/Tael
MOC	Phylie the Sword	3	Danaroene (4/1)	Ghoere/Tael
MOC	Phylie the Sword	1	Ghiere (5/0)	Ghoere/Tael
MOC	Phylie the Sword	2	Rhumannen (4/1)	Ghoere/Tael
MOC	Phylie the Sword	1	Tireste (5/0)	Ghoere/Tael
MOC	Phylie the Sword	1	Tornilen (3/2)	Ghoere/Tael
MOC	Phylie the Sword	2	Balteruine (2/3)	Mhoried/Mhoried
MOC	Phylie the Sword	3	Bevaldruur (6/3)	Mhoried/Mhoried
MOC	Phylie the Sword	0	Cwldon (3/2)	Mhoried/Mhoried
MOC	Phylie the Sword	1	Maesjar (3/2)	Mhoried/Mhoried
MOC	Phylie the Sword	5	Ienamen (3/2)	Mhoried/Mhoried
MOC	Phylie the Sword	1	Alamsreft (3/2)	Tuornen/Flaertes
MOC	Phylie the Sword	2	Elevesnomiers (2/5)	Tuornen/Flaertes
MOC	Phylie the Sword	1	Chonallison (2/3)	Tuornen/Flaertes
MOC	Phylie the Sword	2	Haesrien (5/0)	Tuornen/Flaertes
MOC	Phylie the Sword	1	Monsedge (3/2)	Tuornen/Flaertes
MOC	Phylie the Sword	1	Nabhriene (3/2)	Tuornen/Flaertes
MOC	Phylie the Sword	2	Pechann (2/5)	Tuornen/Flaertes
MOC	Phylie the Sword	2	City of Anuire (10/0)	City of Anuire/Dosiere
KT	Tehrba.h		Hoarlact (1/8)	Dauren/Caernson
KI	Tehrba.h		Zilber (1/8)	Dauren/Caernson
KI	Tehrba.h	1	Adler (2/3)	Wieroch/Adler
KI	Tehrba.h	1	Wassers Reach (4/3)	Wieroch/Adler
DR	Iresmund		Buchen (3/4)	Drachenward/Drachen
DR	Iresmund		Drachenwehr (4/3)	Drachenward/Drachen
DR	Iresmund	1	Drauch (3/4)	Drachenward/Drachen
DR	Iresmund		Dreklachs (2/5)	Drachenward/Drachen
DR	Iresmund	1	Jarstoldt (3/3)	Drachenward/Drachen
DR	Iresmund		Keorn (3/3)	Drachenward/Drachen
DR	Iresmund		Loch Shel (2/5)	Drachenward/Drachen
SS	Shaklen	3	Warzau (6/1)	The Zweilunds/Shaeftaete
SS	Shaklen	3	Zweilund (6/1)	The Zweilunds/Shaeftaete
SS	Warkinde	0	Iriedlund (4/3)	Rohrmarch/Oden
SS	Warkinde	1	Nunkappel (5/0)	Rohrmarch/Oden
SS	Warkinde	2	Osternord (3/6)	Rohrmarch/Oden
SS	Warkinde	1	Rohrgaard (4/3)	Rohrmarch/Oden
SS	Warkinde	1	Werthangen (2/7)	Rohrmarch/Oden
CK	Herad	1	Assarif (1/4)	Aftane/Red Kings
CK	Herad	1	Aftane (6/0)	Aftane/Red Kings
CK	Herad	1	Barserat (1/5)	Aftane/Red Kings
CK	Herad	2	Busada (2/3)	Aftane/Red Kings
CK	Herad	1	Dourat (0/5)	Aftane/Red Kings
CK	Herad	1	Jeifel (1/4)	Aftane/Red Kings
CK	Herad	1	Kalrin (1/4)	Aftane/Red Kings
CK	Herad	1	Oused (2/3)	Aftane/Red Kings
CK	Herad	1	Seidre (1/4)	Aftane/Red Kings
CK	Herad	1	Shoufal (5/0)	Aftane/Red Kings
CHK	Rheiter	1	Tinsoul (2/3)	Sendoure/el-Duatim
WSK	min Gheirut	1	Adara (4/3)	Min Dhousai/el-Dhousai
WSK	min Gheirut	2	Medema (3/4)	Min Dhousai/el-Dhousai
WSK	min Gheirut	1	Min (3/4)	Min Dhousai/el-Dhousai
WSK	min Gheirut	1	Toure el-Fasil (5/4)	Min Dhousai/el-Dhousai
WSK	min Gheirut	1	Green Mountains (3/4)	Suir ene/Bured
WSK	min Gheirut	2	Mairada (6/3)	Mairada/el-Mair
WSK	min Gheirut	1	Ber Mera (5/4)	Merasaf/el-Zesande
WSK	min Gheirut	1	Cape Rahel (3/4)	Merasaf/el-Zesande
WSK	min Gheirut	1	Marhab (3/4)	Merasaf/el-Zesande

CH = Church of the Storm's Height

HC = Hidden Temple of Curaecen

KI = Kirche's Tundarr

SS = Stormlord Seerbrand

CHK = Unbrausen Temple of Kirche

II = The Fortress

MOC = Militant Order of Curaecen

SS = Red Sword Striking

CK = Chosen of Khurru

WSK = White Sword of Khurru

affiliated with the Life and Protection of Avan-alae, who defend western Elinie from Ghoere's attacks.

The Dance of Swords is a small group of guardsmen in Ioure el-Fasil, the capital city of Min Dhousai. They are devoted to the study of the sword, their senior members are reputed to be master swordsmen. The Dance of Swords is affiliated with the White Sword of Khirdai, and it comprises the elite guards of the king.

Priestly Vestments: Cuiraeccen's clergy wear garb similar to that of the church of Haelyn. Their red robes, however, are trimmed in silver, and they bear the symbol of Cuiraeccen, a lightning bolt crossed by a sword. Weapons are a part of nearly every ceremony: the clergy carry swords or spears during rituals.

Adventuring Garb: Followers of Cuiraeccen are not limited in what they may wear or carry when at war or adventuring. Generally, they wear whatever armor they prefer and carry their favored weapons and whatever gear they need for the mission. Some members of the church bear a shield with Cuiraeccen's symbol emblazoned on it for all to see. Others wear the symbol of their god on a pendant around their neck, either under their armor or outside it.

priests

Requirements:	Wis 9 Str 12
Prime Req:	Wisdom
Alignment:	NC, N, NE CG CN CE
Weapons:	Any
Armor:	Any
Major Spheres:	All, Combat, Elemental (Air or Water), Guardian, War (ToM), Weather
Minor Spheres:	Chaos (ToM), Healing, Protection
Magical Items:	Any allowed to priests or warriors
Power Over Undead:	Turn: No Command: No
Powers:	1) THACO and # attacks equal to a warrior of equal level. 7) lightning and cold resistance equal in effect to a ring of fire resistance

paladins

Requirements:	Str 12, Con 9 Wis 13, Cha 17
Prime Req:	Strength Charisma
Alignment:	Chaotic good
Weapons:	Any
Armor:	Any
Spell Spheres:	None
Magical Items:	As paladin
Power Over Undead:	Turn: No Command: No
Powers:	As paladin, except may not cast spells or turn undead. May specialize in a weapon following the rules for fighters.

proficiencies

Priests and paladins of Cuiraeccen gain religion (Cuiraeccen) as a bonus weapon proficiency at first level. Other proficiencies for members of the church follow.

Stormlord Seerbrand, Red Sword Striking, Chosen of Khirdai
Required Proficiency: Strategy
Bonus Proficiency: One extra weapon proficiency (at 6th level)

Church of the Storm's Height, The Fortress, Hidden Temple of Cuiraeccen, Militant Order of Cuiraeccen, Kirche's Tundarr, Unbrausen Temple of Kirche, White Sword of Khirdai
Required Proficiency: Stonemasonry, carpentry, or engineering (choose one)
Bonus Proficiency: Siegecraft (at 7th level)

eloéle

Goddess of Night, Sister of Thieves
Lesser Goddess of Pandemonium, CN(E)

Portfolio:	Night, darkness, thieves
Aliases:	Éla (Brechtür), Elval (Vosgaard)
Domain Name:	Endless Maze/1st Layer/Pandemonium
Superior:	None acknowledged
Allies:	Cuiracén, Sera
Foes:	Laerne, Haelyn, Avani
Symbol:	Black dagger
Wor. Align:	Any nonlawful

Eloéle is the lady of night and mistress of thieves, spies, and others who hide their activities from view. She deceives as naturally as others breathe, those who lie by design or habit also take her as their patron. People who make their livelihoods during the day know little of her; at night, they whisper her name in supplication of her protection as they make their way to hearth and home, nervously looking over their shoulders. Rogues and others who hide their activities under cover of darkness look to her as their own, however.

The Sister of Thieves is the daughter of Seia and Ruornil. She was born in the early centuries after the destruction at Mount Deismaar, and her following has grown only slowly since then.

Eloéle is a subtle goddess. Although she does not avoid violence, she prefers to avoid it except as a last resort. She is more likely to reward an imaginative con artist than a greedy merchant who sends thugs and killers to destroy utterly his enemies. Both may worship her, but only the first will earn her favor. She is also fickle, however, and she has rewarded assassins as well as burglars.

Some popular legends link Eloéle romantically to Cuiracén, although the relationship, if real, is rocky at best. The stories also suggest that she competes with Laerne for followers. This competition may explain the sour relationship between the two goddesses, although this rivalry does not seem to have spread to their devout. Eloéle's disciples believe that she simply enjoys the challenge of manipulating him, although some of the more romantically inclined believe that some feeling exists between Eloéle and Cuiracén.

The goddess of night is also the rebel of the gods. She ignores the unspoken rule among the gods that they not involve themselves in the affairs of the world. She maintains a sense of sport about it, however. While she will not use her divine power to manipulate directly political or economic events to her own ends or those of her followers, she enjoys appearing in her avatar form and "playing the game." Rogues from across Cerilia report having been in her pres-

ence, not all have benefited from her involvement in their lives, for she punishes those who displease her as much as she rewards those she favors. She particularly enjoys "stealing the unstealable"—relieving those who protect their wealth with the best in mundane and magical security of both their valuables and their pride.

eloéle's avatar

Eloéle's avatar rarely appears the same way twice, for she can alter her appearance at will, although her avatar form is nearly always female. Even true seeing will not reveal her identity to any but other divine powers. Her face is said to reflect the features of every human nationality on the continent of Cerilia. She seems to favor clothing that allows her freedom of motion, preferring loose trousers and chemise to more feminine garb. She always wears a dark cloak spun from the stuff of shadow, which completely conceals her when it is closed about her.

Eloéle has shown her favor to worshipers who have pleased her by blackening a dagger, knife, or other item of equipment. These items then possess a temporary enchantment which aids the follower in whatever task he is attempting. Although the magic is short-lived, the mark of her favor is permanent, and the object remains blackened. Those adherents so blessed with her favor, if they are aware of it, often carry these items with them as luck charms, refusing to use other weapons or objects (even enchanted ones).

In addition to her abilities as a 16th-level master thief, Eloéle's avatar can cast spells as a 12th-level magician.

the church

Clergy: Priests
Clergy Align: CG, CN, CE

As a religious organization, Eloéle's church is nearly nonexistent. Very few holdings can be found anywhere in Cerilia. Her strongest presence is in Brechtür; her priests have significant control of the temples and guilds of both Müden and Grabentod. Her church also has strong influence in the smugglers' haven of Mieres, across the Straits of Aerele from the Anuirean mainland. In other areas of Brechtür and Anuire, the church has little more than small shrines hidden from all but a

few knowledgeable followers. These followers exercise virtually no control over the religious attitudes of the local population.

In Vosgaard, Eloële gives her support to small secret societies of female warriors, although to what end no one knows. She is virtually unknown in Rjurik or Khunasi lands.

Dogma. The church of Eloële is relatively young, and it has not yet developed any extensive set of rules for its priests. Furthermore, Eloële is not the sort of power who sets a great number of hard and fast rules. Nevertheless, devout adherents follow certain basic guidelines that have arisen over the centuries; most of these derive from an imitation of Eloële's own style and preferences.

Priests and other adherents of the Sister of Thieves must always strive to choose the subtle solution to a dilemma. Even when bringing down a hated enemy or visiting vengeance on a wrongdoer, she expects followers to choose an approach that will ruin an opponent rather than destroy him. Neither vengeance nor victory have any meaning, it is believed, if the enemy does not suffer.

Violence is considered only one of many tools to be used to achieve a particular end. Eloële's practitioners must use violence intel- gently and selectively; those who use only violent means are weak-minded and stupid. Innuendo, blackmail, misinformation, betrayal, and even burglary constitute the other tools of the goddess, and these are the weapons her disciples must use if they desire her aegis.

Popular sayings hold that if a follower of Eloële tells a truth, he will be stricken dumb. Although the story is apocryphal, it illustrates her adherents' reputation for lying. This reputation is not wholly undeserved. Priests of Eloële are so immersed in their deceptions and intrigues that they become almost second nature. A follower will rarely reveal the truth of what he knows. Conversations with worshippers of the Lady of Deceit are filled with half-truths, innuendo, and outright lies; if and when these fail, the speakers resort to silence.

Day-to-Day Activities. The priests and worshippers of Eloële are a worldly lot. Their principal interests are more financial than spiritual.

Many of their intrigues and plots revolve around controlling and manipulating local economic and political power. Priests of

Eloële spend much of their time managing their businesses and guilds, investigating the activities of rival operations, and keeping abreast of local and international political and economic affairs.

Holy Days/Important Ceremonies: Priests hold simple ceremonies an hour after dusk each night for followers who wish to request of their goddess her assistance in the night to come. Temples and shrines also celebrate the evening of the 11th of Sehnir as the anniversary of Eloële's birth.

Major Centers of Worship: The largest temple complex in Cerika dedicated to Eloële is located in the city of Brechlen in the Brecht domain of Müden. The Grotto of the Evening Star is a series of interconnected, high-ceilinged caves located beneath Founder's Tor in the wealthy district of the city. The priests bought the grounds several years ago through intermediaries, and began building up its interior to serve their purposes. The principal area dedicated to public worship is the Central Dome, an open-air grotto that faces the south. Natural hot springs running throughout the complex provide year-round warmth for worshippers. The caves beneath the Tor have numerous side passages that lead to hidden chambers where secretive priests manage the business of the order.

In Mieres, followers of Eloële have built a complex of buildings connected by underground passages in the capital city of Seaward (in the province of the same name). These twisting passages hide a number of rooms which serve as storage chambers for the goods they smuggle and goods of the city they might challenge the governor for control of the guilds of Mieres; the temple slowly expands its small secret network of informants, spies, and assassins in preparation for an inevitable guild war against the governor. Eloële's followers are getting much training in the nastier aspects of urban warfare in their vicious conflict with the temple hierarchy of the Vox of Mieres.

Affiliated Orders: Associated guilds and secret societies uncover information which they provide to the priesthood of Eloële for a fee. These spies, thieves, and guilders are not limited to working in areas in which the church of Eloële has holdings. They often leave messages at prearranged drop locations where members of the priesthood pick them up.

Recently, Eloële has also attracted a new group which takes her as its patron: young bands of rakes and other ruffians. They see her as the goddess of their kind, and they worship at their pleasure her destructive impulse. No priests are known to work with these groups, but they venerate the Goddess of the Night anyway, and treat her priests as their own.

In the Vos lands of Moiochev and Zoloslkaya, a secret society of Vos women warriors who take Elyal as their patron has formed within the last fifty or so years. The aims of this society are not known, but the churches of Belinik and Kriesha have attempted to exterminate its members since its creation. The society flourishes despite this vicious persecution. Rumors suggest that the

group has begun to expand into other domains within Vosgaard, but this cannot be confirmed.

Priestly Vestments Priests of Eloéle wear the colors of night: black breeches, dark gray tunics, and dusk gray cloaks. These are of fine wool, linen, or silk. The priests also bear the symbol of their goddess: a black dagger, worn in a sheath at the belt. These daggers are enameled and are of a different appearance from those blackened items that are symbols of Eloéle's favor. Some followers try to have their equipment blackened to look as if they have been blessed by Eloéle; they may fool their peers, but they do not fool their goddess.

Adventuring Garb: The principal difference between a priest's attire while adventuring or conducting daily business and what is worn in religious ceremonies is the quality of the clothing. Only the finest garments are acceptable for important religious events.

Priests of Eloéle look like most other people when conducting daily business, wearing whatever colors they prefer. Those who go on adventures are allowed to wear leather armor and have a reasonable selection of weapons from which to choose. They tend not to burden themselves with too much equipment (they'll make an exception for treasure, of course).

priests

Requirements:	Wis 9, Dex 12
Prime Req:	Wisdom
Alignment:	CG, CN, CE
Weapons:	Dagger, dart, crossbow, sling, short sword
Armor:	Leather, no shield
Major Spheres:	Animal, Chaos (ToM), Charm, Divination, Sun
Minor Spheres:	All, Healing, Necromantic
Magical Items:	Any allowed to priests or thieves
Power Over Undead:	Turn: No Command: Yes
Powers:	1) Gains thief abilities as a thief of half priest's level rounded up (1st-level thief abilities for 1st-level priest, including 60 discretionary points of a 1st-level thief, plus 30 discretionary points at odd levels: 3rd, 5th, 7th, etc.). Backstabbing multiplier is calculated at half the priest's level (round up), only after 9th level does the priest's multiplier reach 3 times normal damage. 4) Infravision to 30 feet 7) Darkness 15' radius 1/day

special notes

Multi-classed half-elf priest/thieves do not receive the discretionary points for thieving abilities at odd levels. Instead, they progress exactly as thieves. As a one-time bonus, however, they add 5% to their starting thief abilities, giving the following:

Pick Pockets:	20%
Open Locks:	15%
Find/Remove Traps:	10%
Move Silently:	15%
Hide in Shadows:	10%
Detect Noise:	20%
Climb Walls:	65%
Read Languages:	5%

Half-elf priest/thieves then add their racial and dexterity modifiers, any modifiers for armor, and their 60 discretionary points to these numbers. These extra points represent the additional training provided by the priesthood.

The backstabbing multiplier is based on the thief class; no additional bonus is granted for multi-classed priest/thieves.

proficiencies

Priests of Eloéle gain religion (Eloéle) as a bonus nonweapon proficiency at first level. They are free to select nonweapon proficiencies normally allowed to thieves without spending additional slots. Other proficiencies for members of the church follow.

Eloéle of Mieres
Required Proficiency: Blind-fighting
Bonus Proficiency: Herbalism (7th level)

Ela's Quick Fingers
Required Proficiency: Disguise
Bonus Proficiency: Appraising (5th level)

The Nightwalkers
Required Proficiency: Reading lips
Bonus Proficiencies: Trailing (3rd level), information gathering (6th level, both from *The Complete Thief's Handbook*)

eloéle's temples

Temple	Regent	Level	Province/Rating	Domain/Ruler
EOM	Somellin	3	Brenhe (3/4)	Mieres/Vaumel
EOM	Somellin	3	Lathier (3/4)	Mieres/Vaumel
EOM	Somellin	2	Miehen (2/5)	Mieres/Vaumel
EOM	Somellin	3	Seaward (4/3)	Mieres/Vaumel
EQF	Spiritwalker	1	Allesrecht (6/1)	Müden/Talbehr
EQF	Spiritwalker	2	Cohrtab (7/0)	Müden/Talbehr
EQF	Spiritwalker	2	Golbrag (6/1)	Müden/Talbehr
IQF	Spiritwalker	4	Hauptrel (7/0)	Müden/Talbehr
EQF	Spiritwalker	4	Wesbralen (7/0)	Müden/Talbehr
NW	Haltengabben	2	Cooling Bay (4/4)	Grabentod/Graben
NW	Haltengabben	3	Darnes End (7/1)	Grabentod/Graben
NW	Haltengabben	0	Drachanjaw (4/3)	Grabentod/Graben
NW	Haltengabben	1	Toothmark (5/2)	Grabentod/Graben
NW	Haltengabben	0	Yulesprech (2/7)	Grabentod/Graben

EOM=Eloéle of Mieres

EQF=Ela's Quick Fingers

NW=The Nightwalkers

kriesha

The Ice Lady, the Winter Witch
Lesser Goddess of Baator, LE

Portfolio	Winter, monsters
Aliases:	Karesha (Rjurik) Kriestal (Brenner)
Domain Name:	The Steadfast Chill Stygia/Baator
Superior:	None
Allies	Belnik
Foes	Avani Laerne Cuiracén, Haelyn, Belnik
Symbol:	White hand
Wor. Align:	Any nongood

Kriesha is the goddess of winter—long, bitter, harsh winter—the sort of season in which the cold seeps into the warmest homes and in which the wolf packs sate their terrible hunger on those foolish enough to brave the storms the Ice Lady sends. Kriesha is without mercy: the harsh winters she sends against the Vos work to strengthen them as a people, for none but the strongest survive the cold of a Vos winter.

Of the two Vos gods, the Winter Witch is the planner. Belnik teaches the Vos to attack their enemies with fire and fury; he slakes his thirst for conquest and revenge with explosive attacks against any who oppose him, and he expects his warriors to do the same. Kriesha plots. She

teaches her followers to nurse their hatreds, to launch their attacks against their enemies only when they can destroy everything the foe values. Only then can they truly exult in their victory.

kriesha's avatar

Kriesha appears as a tall, beautiful Vos woman with pale skin. Her face shows not a shred of compassion or mercy. Her very gaze can cause despair in any upon whom she looks. She nearly always carries her mace, a weapon wrought of ice taken from the depths of a glacier on the Elemental Plane of Ice. This weapon can cause complete paralysis in a victim with but the lightest touch.

The Winter Witch has also appeared in the form of a great wolf with pure white fur and cold blue eyes. She prefers this form when she hunts. She leads great packs of savage wolves against those who have angered her or failed to offer proper homage. Entire villages have been torn to pieces by her when she has been made angry. Kriesha also enjoys appearing as a great creature of ice that takes on a vaguely human shape—a form she prefers for combatting her enemies.

the church

Clergy: Priests
Clergy Align: LE, NE, CE

Kriesha's worshipers exist in numbers across the breadth of northern Cerilia. She masters strength only in areas in which the winters are long and brutal. She is one of the two recognized deities of the Vos people, and her churches are as strong as those of Belnik expect in northern Vosgaard.

Within recent years, Kriesha's temples have spread elsewhere in the north as well. While Belnik has faded continually in trying to establish a foothold in the Rjurik lands, Kriesha has succeeded. The Realm of the White Witch is one of the largest and most powerful domains in all of the Rjurik highlands, and it has achieved this status in only a few decades. Kriesha's church is gaining influence along the coast of the Great Bay as well. In both Grabentod, on the east coast, and Darigau, on the west coast, the church of Kriesha has gained a solid foothold.

Nearly all of Kriesha's clergy are women. Only in lands outside of Vosgaard are there exceptions to this, and even these are rare. In Vosgaard, Kriesha's priestesses are the "wise-women" of their clans. Battle is left to the more hot-blooded male followers of the Lord of Strife; priestesses of Kriesha ensure that the clan remains strong.

Priestesses of Kriesha wield great influence. Vos wise-women bear the responsibility of guiding the clan through the winter. They ensure that the clan has resources to survive the harsh climate and prevail over the clan's enemies. Most Vos chieftains are male, but few wield any power in their tribe without the support of the wise-women. Few chieftains dare to cross a priestess of Kriesha, for their revenge is slow, thorough, and nearly always fatal.

Dogma: Kriesha demands of her followers complete loyalty. The ties of family and clan are secondary to the loyalty her priestesses must show to their goddess and her temples. They must be willing to betray anything they hold dear in order to serve their harsh mistress.

Kriesha enforces this loyalty through fear tactics. Her punishments are especially harsh against priestesses who betray her or her church. The punishment may not occur for several years, but when it does arrive, it is final. This lesson is not lost on her worshipers; they have learned to be both patient and ruthless when dealing with their foes. When they destroy an enemy, they do so utterly.

A favorite tactic of Kriesha's followers is to grow dark in the night and then strike. They are certain to kill the enemy, but they will not be seen. They will use the darkness to their advantage, and they will use the darkness to their advantage.

certain very powerful high priestesses of Kriesha turning their enemies into greater undead enslaved to their wills. The high priestesses are thus able to torture their victims' spirits forever. None know whether such rumors are true or spun from legends, but the threat of such a fate is enough to prevent most people from crossing the church of Kriesha.

Day-to-Day Activities: The church of Kriesha knows well that wealth is power. Its members are aware of the measures other people will take in order to gain wealth; as a result, these "others" become more pliable to the whims of the Winter Witch's church. A few coins spread judiciously can buy the loyalty of many such "friends."

The church buys information, causes underlings to betray their superiors, and even arranges for purchases of quality weapons for the warriors of the Vos tribes or food from merchant princes despite embargoes placed by political leaders. As a result, priestesses of Kriesha are trained in matters of money and trade from early on in their service to the Winter Witch. They engage in these matters at varying levels, as a part of their daily activities.

Priestesses of Kriesha also assume the responsibility of protecting the Vos from internal enemies. They constantly test the loyalties of the members of their tribes. Some of these tests include challenging willpower and endurance. For example, the clergy might recommend to the male tribal leaders that a certain warrior be among those who are sent to scout an enemy, in order to observe what actions that warrior takes.

Holy Days/Important Ceremonies. Midwinter month (Famele on the Anuirean calendar) is the principal holy time of Kriesha's church. In Vos lands, it is a time filled with tests of strength, endurance, and loyalty. Vos warriors and priests combat one another with wooden weapons in fighting pits in the great halls of a tribe's winter camp. These are not intended to be mortal combats, but warriors have died in these pit fights. During this holy month, priestesses of Kriesha make offerings to their goddess of treasure taken from enemies.

Midwinter is also a fasting month among the Vos, for little game is available. At the end of the month, the tribes give a great feast honoring their dark gods. The feast includes combat and athletic challenges between warriors and the priests of Belnik.

Major Centers of Worship: The principal temple holdings of Kriesha are in Vosgaard. Few outsiders know much about these holdings, but rumors suggest that the temples of Kriesha and Belnik are joined in some Vos lands; in others, they remain separate, for much rivalry exists between the two faiths.

Perhaps the most famous temple known to outsiders is in the realm of the White Witch in Rjurik lands. The White Witch came to northern Rjurik some 30 years ago; no one knows from where she came. She has managed in that time to

expand her realm to its present size, and she shows no signs of being content with its present dimensions. Her principal means of control is through the guilds of neighboring kingdoms. She is poised to be able to control absolutely all trade through the Thaelasian Passage. It is possible that she earned her considerable financial skills in Brecht lands, for the temples of Kriesha in those domains seem to have a significant influence in local mercantile matters.

Affiliated Orders. The only groups affiliated with the church are some trade guilds in Brecht and Rjurik lands. In some cases, the guild leaders are not aware that they are serving Kriesha's temples, for her priestesses prefer subtlety in such matters whenever possible. The priestesses take a cut of the profits such guilds earn, which they use to expand their influence.

In the Vos lands, stories exist of a group of priestesses who do not serve any particular temple. These are known as the Winter Wolves. They have severed all contact with family and tribe and refuse discourse with priestesses of the temples. They live in the wilderness, alone or in very small groups. These priestesses seem to act as Kriesha's vengeance, for they have an unnatural ability to summon magically great packs of wolves which they send against those who have angered their goddess. These packs are not natural, for normal wolves fear humans and will not attack unless driven to extremes of hunger. Not even the temple priestesses of Kriesha know against whom the Winter Wolves will send the next pack, Kriesha seems to communicate her wishes only with these mysterious followers.

Priestly Vestments: Naturally, priestesses of Kriesha wear white ceremonial robes. Unlike their brethren, they do not spatter them with the blood of their victims, preferring to keep them pristine. Almost without exception, they bear maces; these are not just ceremonial, as many who have disrupted a ritual have discovered to their chagrin.

Adventuring Garb: Most priestesses of Kriesha wear whatever armor they can afford.

They may wear any armor except plate, so choice is generally a matter of personal preference. They bear openly the symbol of their goddess in Vos lands, but keep it hidden when among other cultures. Most carry a mace, but none of the weapons allowed them are uncommon.

priests

Requirements:	Wis 9 Con 12
Prime Req:	Wisdom
Alignment:	LE, NE, CE
Weapons:	Standard (mace required at 1st level)
Armor:	Any but plate, no shield
Major Spheres:	Animal, Combat, Elemental (Water, but spells affect ice), Necromantic, Protection, Summoning
Minor Spheres:	Healing, Sun, Weather
Magical Items:	As priest
Powers Over Undead:	Turn No Command Yes
Powers:	1) <i>chill touch</i> once per day; also +1 to saves vs. cold 5) <i>wall of ice</i> or <i>ice storm</i> once per day 9) <i>cone of cold</i> or <i>Oniuke's freezing sphere</i> once per day 13) <i>cold resistance</i> (as ring of warmth)

proficiencies

Priests of Kriesha gain religion (Kriesha) as a bonus nonweapon proficiency at first level. Other proficiencies for members of the church follow.

The White Hand, The Winter Witches, The Great White Church of Karesha

Required Proficiency: Survival (arctic)
Bonus Proficiency: Appraising (at 3rd level)

kriesha's temples

Temple	Regent	Level	Province (Rating)	Domain/Ruler
WH	Darnov	1	Höklep (3/4)	Danigau/Danig
WH	Darnov	2	Starkhundert (4/3)	Danigau/Danig
WH	Darnov	2	Talbhundt (4/3)	Danigau/Danig
WH	Darnov	2	Bloodshroud (4/5)	The Vampire's Hold/The Vampire
WH	Darnov	1	Ruspach (3/6)	The Vampire's Hold/The Vampire
WW	Fröschen	2	Cooling Bay (4/4)	Grabentod/Graben
Kar	The White Witch	2	Bucken (2/3)	White Witch/White Witch
Kar	The White Witch	4	Manda (4/3)	White Witch/White Witch
Kar	The White Witch	3	Quel (3/4)	White Witch/White Witch

WH=The White Hand of Kriestall WW=The Winter Witches
Kar=The Great White Church of Karasha

laerme

Goddess of Fire, Beauty, and Art
Lesser Goddess of Arborea, CG

Portfolio:	Fire, love art
Aliases:	Leira (Khinasi) Lara (Rjurik), Ayairda (Vosgaard)
Domain Name:	Songsheight Olympus/Arborea
Superior:	Avani
Allies:	Avani, C'uraecen
Foes:	Behnik Kriesha
Symbol:	Silver harp against a red flame
Wor. Align:	Any nonevil

Laerme, the daughter of Erik and Avani, appeared toward the end of the second century after Deismaar. She is a fiery goddess of beauty and love and a patroness of the arts. She is not a goddess who encourages her priests actively to convert followers to her. She is neither jealous of other deities nor is she vain.

Instead, Laerme is content with the fact that virtually every intelligent creature on the continent honors her at some time or another, whether they are aware of it or not. Even the Gorgon felt love in his heart once, so even he has given tribute to Laerme.

The goddess of art freely rewards any who create beauty. Even priestesses of Kriesha, her one and only serious rival among the Cerilian deities, have occasionally found themselves blessed with the favor of Laerme. Where Kriesha represents coldness and calculated cruelty, Laerme is warmth and passion.

The goddess is not afraid to punish as well as reward. Those who actively deny love or who delight in destroying things of beauty incur and suffer from her wrath. More than one Vos chieftain who wantonly destroyed plundered artwork or Anuirean father who stopped his daughter from eloping has been struck with strange illnesses. He found his dreams and waking haunted by a watfish, redhaired woman who seems a harbinger of doom.

Many popular ballads of the Rjurik and Khinasi lands center on Laerme and her affairs with C'uraecen. Naturally, the love affairs take on a more lusty tone among the Rjurik, while the Khinasi songs revolve around chaste love. Other popular songs in both cultures center on Laerme's efforts to bring "impossible love affairs" to happy conclusions. (A Rjurik song of this type tells the tale of Laerme uniting young lovers from feuding families and bringing the feud to a close by softening the hearts of the parents. The most popular Khinasi song of this stripe revolves around a nomadic chieftain falling in love with the daughter of his greatest rival.)

laerme's avatar

Laerme rarely assumes physical form, preferring instead to appear in the dreams of those she wishes to influence. She will thus provide artists, composers, or artisans with just the right idea that will transform a good work into a brilliant one; or she might appear as the object of a person's affection and reinforce a growing love by convincing the dreamer that the love is returned. Similarly, she sometimes assists individuals who pine for someone, yet are too unsure of themselves to approach the object of their affection. In such cases, Laerme reveals the feelings of the silent lover in the dreams of the one they love.

Legends and songs tell of Laerme walking among mortals in disguise to arrange lovers' trysts or to help an artist complete a work. Those who claim to have seen her report that she appears as a radiantly beautiful woman, and all those who look upon her cannot help but be charmed by her. While several sculptures of Laerme in the form of ultimate physical beauty (as both a male and a female) exist in Anuire, the Khinasi lands, and even some elven lands, her preferred avatar is much less flamboyant than these images.

When Laerme walks among mortals, she most frequently does so in the form of a petite, slender woman with an almost boyish build. Her hair is an unruly mop of short, curly red hair that twists and waves on her head like fire. Her lips are thin; her smile is broad, and her laugh is soft. Her body is finely muscled, like that of a dancer, and her movements are fluid and catlike. Her dress is modest, but always denotes a social status equal to the person she has come to assist. When she can, she tries to appear as a person in a profession similar to that of the individual she hopes to aid. Laerme chooses such a form for two reasons. First, when visiting a man, she does not want to distract him from his heart's desire, nor does she want a woman to feel less secure in her own beauty. Second, Laerme tries to reinforce to those she interacts with (particularly poets and artists) that beauty comes from the inside as well as outside.

Anyone who spends a turn (10 minutes) or more discussing art or affairs of the heart with Laerme's avatar must save vs. spell at a -2 penalty or be *charmed* (per the *charm person* spell). Other than her extremely articulate insight, the only hint of Laerme's divine nature can be found in her eyes. If a person gazes into the woman's eyes, there is a 10% chance one might witness the brown irises flickering briefly to red.

Laerme avoids combat, and her avatar frequently goes unarmed. When her avatar does carry weapons,

they are limited to a short sword, a short bow, and a quiver of six arrows. These missiles are unique *arrows of seeking* that hit automatically, inflict no damage, and disappear (they return to her quiver) as soon as they hit. Victims who are struck by an arrow must save vs. spell at a -2 penalty; a failed save means the target bursts into flames and suffers 10d6 points of damage. The target must also roll saving throws for every flammable object on his person. To get stuck is better than being thrown, he is treated as if the avatar had cast a *charm person* spell upon him.

The *arrows of seeking* function only for Laerme. Anyone else attempting to use them will find that they function as *arrows -2 cursed*.

Laerme fights only under the most dire of circumstances. She has the combat abilities of a 16th-level bard.

the church

Clergy: Priests
Clergy Align: LG, NG, CG

Laerme is not a goddess who is served by a widespread and organized church. Her priests are not concerned with making converts, and rarely do they even erect temples to their deity. Instead, they are most often found as the heads of artisan shops, in positions as court sculptors and painters, advisers to rulers, and wandering courtiers. Frequently, temples of Avani and Cuiraécen (particularly in Rjurik and Vosgaard) will have small shrines devoted to Laerme, and priests of the Fire Goddess will occasionally visit these temples to tend the shrines. But such visits take place only on holy days; for on ordinary days, every romantic act, every work of art created, and every fire on Cerilia honors Laerme.

Dogma: The various churches of Laerme are more diverse than perhaps any other faith in Cerilia, despite the fact that it is one of the smallest. Three distinct churches are known. In Khanasi lands, the Church of Leira believes that artistic endeavors exist to define morality, and that the human spirit is the greatest canvas of all. The followers of Leira believe that art is virtue

and to understand one is to understand the other. They promote the pursuit of art as the pursuit of virtue. They believe these virtues exist in everyone, but that cultural traditions suppress it in some.

The Rjurik value Laerme not only as a goddess of fire, which warms their halls in the harsh winters that enshroud the land, but also as a goddess of passion. The Rjurik people are, in many ways, a collection

of contradictions. They are a warrior people, for their environment does not provide the sort of resources available in more temperate climes, and some of their kind seek to exploit what resources exist. Despite this, the Rjurik are a warm-hearted, passionate people who are willing to share with others who treat them with courtesy and respect. It is to this side of the Rjurik personality that Lara appeals; as she warms their halls, so too does she warm their hearts. She would be welcome in any Rjurik hall simply because she is the daughter of Erik, but her role in inspiring the skalds and great poets of the north make her especially so.

In Vos lands, Ayairda is an enemy. The priestesses of Kriesha loathe everything for which she stands, and they portray her as an enemy of their great goddess. The church of Belnik depicts her as nothing more than a fine conquest; they do not see the beauty of her spirit. Despite the contempt with which most Vos hold Ayairda, she is the one goddess who manages to lure some of them from their dark, destructive ways. She does nothing actively to achieve this; it is the ideal that she embodies that the Vos find attractive—that the world need not be ugly and harsh, filled with the sounds of enemies dying and the lamentations of those taken as slaves. Perhaps more than any other deity, Ayairda's ideal draws disaffected Vos from their lands to settle in other places. Most are not even aware of her let alone what she represents, but they are aware of something inside them that seeks out answers other than those given by the harsh and merciless priests of the Vos pantheon.

The Anuireans and Brechts treat Laerme as their muse, looking to her for artistic inspiration. She is also venerated by those who seek her blessing in matters of the heart. In Rzhlev, in Brecht lands, she is worshiped by those who resist the influence of Tsarina Marisha and her minions in the church of Kriesha.

Day-to-Day Activities: Adherents of Laerme have few temple holdings to maintain. Most of them are not attached to any particular temple, instead working independently, perhaps erecting (at best) a small shrine to their goddess. For the most part, they engage in whatever activities in which they are employed. All priests and priestesses are required to take up some form of art; they need not earn a living at it, although many do, but they must learn an appreciation for beauty by attempting to create it themselves. Laerme does not restrict her worshipers to any particular form of art. They can pursue any creative interest, whether it be sculpting, painting, or another visual art, or they may choose music, poetry, or other forms of art. One of the most common desires of her worshipers is that they give something of themselves to the world.

Holy Days/Important Ceremonies: The most important ceremony in the church is the one which brings two people together in a mar-

riage of love. Not all wedding ceremonies are presided over by a priest of Laerme, but most that are fueled by true love, rather than convenience or convention, ask for Laerme's blessing.

Other events that often draw the participation of the clergy of Laerme are those that dedicate or unveil an artistic accomplishment. Many of the more devout artists offer up their work to their goddess, but as pleased that she is that they offer it to her, she rarely accepts, for she desires that beauty be shared with the world.

Major Centers of Worship: Perhaps the most famous of all the church holdings of Laerme are those in Binsada, where the worship of Avani's daughter is the state religion. The temples there are actually rather small when compared to those of other religions, for even there, the priesthood of Leira seeks to remain unattached to administrative requirements. Despite the size of these chapels and shrines, they are beautifully crafted; the chief temple in Ber Dairas is an architectural marvel.

Another important, if less well known, center devoted to Laerme is the artistic community of Rhuannach. The human settlers in the southern provinces of that domain are refugees from lost Djira. They were allowed by the High Lady of Rhuannach to settle there, after they were forced to flee their homes. They brought with them the worship of Leira. The elves of Rhuannach do not share in this worship, but they graciously allow it to flourish, for they appreciate the artistic accomplishments of its human followers, as well as the lack of effort to convert the elves. Despite, or perhaps because of, the constant tension in Rhuannach caused by her enemies on nearly every border, the artistic community in Rhuannach may be unparalleled by any other in Cerilia.

Affiliated Orders: Laerme has no known military orders dedicated to her cause. Small orders have sprung up from time to time, filled with artists who had lost their muse, or individuals who were spurned by the object of their affection. These groups are ephemeral at best, lasting but a short while.

Many artistic communities and bardic colleges take Laerme as their patroness. The Imperial Academy in the City of Anuire has on its grounds a lovely shrine to Laerme, which is maintained by a few priests despite the belief that nothing innovative has come out of that society for many years. The Greenhills Conservatory, in the Erebanne Forest in Aerenwe, one of the few remaining great bardic colleges in Anuire, begins every evening meal with a simple prayer to Laerme that she continue to favor them with her grace.

Priestly Vestments: The ceremonial garb of Laerme's clergy varies from culture to culture, but

all display prominently the symbol of their goddess: the harp and flame. In Anuire, priests and priestesses wear fashionable dress, always striving for the elegant over the flashy. Khinasi clergy wear golden robes trimmed in red. Rjurik priests simply bear a small oil lamp in one hand, and sometimes a harp in the other.

Adventuring Garb: Priests of Laerme disdain armor when adventuring or traveling through dangerous lands. They prefer to rely upon their natural charisma to overcome dangers. They certainly are not fools, and will arm themselves, preferring a bow over melee weapons. They often hire warriors to guard them and any persons in their care. Normally, they wear simple, sturdy traveling clothes displaying their affection for their goddess with only a simple holy symbol, which they wear as a piece of jewelry or embroidered upon a cloak.

priests

Requirements	Wis 9 Cha 12
Prime Req	Wisdom
Alignment	LC, NC, CG
Weapons	See card, plus bow
Armor	None
Major Spheres:	All, Charm, Creation, Elemental (Fire), Healing, Protection, Summoning
Minor Spheres	Divination, Sun
Magical Items:	As priest
Powers Over	Turn: Yes
Undead:	Command: No
Powers:	1) affect normal fires or burning hands once per day 3) produce flame once per day 5) fire charm once per day 7) charm monster once per day 9) produce fire or fireball once per day 11) fire resistance as the ring

proficiencies

Priests of Laerme gain religion (Laerme) as a bonus nonweapon proficiency at first level. Other proficiencies for members of the church follow.

Ayairda's Cleansing Home
Required Proficiency: Disguise
Bonus Proficiency: Acting (from *The Complete Bard's Handbook*, at 4th level)

Binsadan Temple of Leira, Djiran Temple of Leira
Required Proficiency: Any one artistic proficiency, agreed upon by the DM
Bonus Proficiency: Etiquette (at 3rd level)

laerme's temples

Temple	Regent	Level	Province (Rating)	Domain/Ruler
ACH	Vierkleven	1	Edarlaskyy (4/3)	Rzhlev/Rodelovisk
ACH	Vierkleven	2	Evuarr (4/3)	Rzhlev/Rodelovisk
ACH	Vierkleven	2	Molevoí (4/3)	Rzhlev/Rodelovisk
ACH	Vierkleven	1	Nyurehv (3/4)	Rzhlev/Rodelovisk
ACH	Vierkleven	2	Nyurskyy (3/4)	Rzhlev/Rodelovisk
BTL	Mandil	3	Ber Dauras (4/1)	Binsada/el-Reshid
BTL	Mandil	1	Deishéi (1/4)	Binsada/el-Reshid
BTL	Mandil	1	Ghouref (1/4)	Binsada/el-Reshid
BTL	Mandil	2	High Asarwe (3/2)	Binsada/el-Reshid
BTL	Mandil	1	Khesselum (1/4)	Binsada/el-Reshid
BTL	Mandil	2	Low Asarwe (3/2)	Binsada/el-Reshid
BTL	Mandil	1	Mermouné (2/3)	Binsada/el-Reshid
BTL	Mandil	2	el-Tasri (2/3)	Binsada/el-Reshid
BTL	Mandil	1	Fédasa (2/3)	Sendoure/el-Duatim
BTL	Mandil	2	Ghoudata (5/0)	Sendoure/el-Duatim
BTL	Mandil	1	Serir Rigal (2/5)	Sendoure/el-Duatim
BTL	Mandil	2	Shurshet (4/1)	Sendoure/el-Duatim
BTL	Mandil	1	Sulafa (1/4)	Sendoure/el-Duatim
DTL	el-Wasir	0	Allakh (1/8)	Rhuannach/Garradhgyenn
DTL	el-Wasir	2	Glyncaerwyn (3/7)	Rhuannach/Garradhgyenn
DTL	el-Wasir	1	Morwyth (2/7)	Rhuannach/Garradhgyenn

ACH=Ayairda's Cleansing Home

BTL=Binsadan Temple of Leira

DTL=Dyran Temple of Leira

ruornil

The Moon God, the Silver Prince
Lesser Power of the Outlands N

Portfolio	Ngan moon magic
Aliases	Rlin (khuas), Liron Rparik, Lirovka, Vosgaaro
Domain Name	The Silver Lands/Outlands
Superior	None
Allies	Erik, Avani, Nesiriz
Foes	Baurik, Kresha, occasionally at odds with Cuiraécen
Symbol	Silver crescent moon on a deep blue field
Wor Align	Any

Ruornil is the lord of magic and the guardian of mystical places. Before Deismaar, he was the Weaver, the title given to the greatest of Vorynn's mages. He was especially favored of the old god of magic, for he brought him joy in the years following Vorynn's loss of the Vos people to the corruption of Azrai.

Vorynn's contingent at Deismaar was very small, consisting of those few Anairean worshippers who came to revere him and the handful

of Vos tribes that remained faithful to their old ways. Many of those present were mages, but so chaotic was the battle and so weak were their magical skills when compared to the epic powers unleashed by the gods that they had little effect on their enemies. Ruornil himself led an effort to lure the Vos tribes away from Azrai and back to their old gods, but Azrai sent a host of fell creatures to attack Ruornil's small group to prevent them from approaching any of the Vos tribes. Legends hold that when Azrai managed to thwart Ruornil from his aims, the other gods were left with no alternative but to confront Azrai personally. The resulting devastation is already well chronicled.

Vorynn bestowed a gift upon Ruornil before the gods sought to destroy Azrai: a silver pendant shaped as an owl. When the gods were destroyed in the cataclysm that followed, Ruornil felt power like he had never before experienced coursing into him through the pendant. He knew that his god had channelled his essence into him. With a heavy heart (for he loved his god), he assumed his responsibilities.

ruornil's avatar

Ruornil is a mysterious power who rarely takes on an identifiable avatar form when he seeks to communicate with his followers. When he does, he usually appears as he did in life: as a young dark-haired, pale-skinned handsome youth dressed in silver robes. He was the youngest Weaver ever to serve Vorynn, and he seems to prefer to retain his youthful form in his rare manifestations.

The Moon God prefers to communicate with followers through means other than personal visitation. He usually appears to his followers with the impression upon waking of having some important task to accomplish, or having received an answer to a plaguing question. Stories told by his followers suggest that he came to them on their journeys in the guise of an owl or a silver fox to lead them to places of safety or to mystical glades never before seen by human eyes.

the church

Clergy: Priests
Clergy Align: LN N CN

The church of Ruornil is very small. It is composed primarily of small shrines attended by priests and mages; these shrines are rarely in public places. In addition, a few temple holdings are devoted to the worship of Ruornil. Even these tend to be in remote areas of Cerilia, the most prominent exception being the small domain of Medoere in southern Anuire.

Dogma: Even to his worshipers, Ruornil seems a distant, mysterious god. He has set down no written word, does not communicate regularly with his followers, and seems aloof from the daily affairs of Cerilia. He is the husband of Sera, goddess of fortune and wealth, and father of Eloele, goddess of night and sister of thieves. Few claim to understand the connection between Ruornil and Sera. The Khinasi scholar Cidro Gerant, a distinguished member of the Discourse, has suggested that a sense of harmony exists in the union of the two: for Sera represents the temporal and Ruornil the spiritual side of human existence.

Both remain aloof from the daily affairs of their adherents, on whom their daughter involves herself regularly in human concerns. Furthermore, the interests of the

two come into conflict only rarely, although the same cannot be said for their worshipers. Sera supports Ruornil's protection of the mystical places of their world, and it is as often her hand as Ruornil's that punishes greedy merchants who seek to destroy those places in search of greater profits.

Ruornil's few earthly goals revolve around magic. The most important seem to be the protection of the sources of mystical power that suffuse the continent of Cerilia, and the expansion of the understanding of the fabric of magic. His followers are devoted to aiding him in these goals, at least as far as they understand them.

In Brecht lands, especially in Rheuggard, the mystical temples of the Silver Prince guard the wild places that are steeped in the magic of the world. They seek to prevent outsiders from spying on the sources of their power.

There is peace between the followers of Ruornil and the elves of Coullahie; the elves may not venerate the Silver Prince, but they respect the care with which his followers guard the ancient Coulladaraight. The rural Brechts distinguish little between the beliefs of Ruornil and Erik, so similar ties exist between those two religious groups. In Treucht, the Treucht Chauchen combines the worship of the two into a single religion.

In Khinasi lands, Rilni has a slightly different role. He is the Binder of the Five Oaths to which every Khinasi true mage must swear. His role as guardian of magical sources is secondary to this role, and the idea that he guides magical discoveries is nearly unheard of in the lands devoted to Avani. Likewise, he is not as popular in Rjurik lands, for the Rjurik distrust wizards and their protection of the wild lands is done in the service of Erik. Ruornil's only role in Rjurik lands is that of moon god.

Some very few Vos follow the teachings of Larovka, the heir to their ancient god Vorynn. Few know the heartless wastes of Vosgaard, but some speculation exists among scholars that Ruornil works to win the hearts of the Vos back from his great foes, Behnik and Kriesha. Scholars assert that he still bears the guilt of his failure to return them to the worship of Vorynn at the battle of Deismaar. Others suggest that despite his love for the old god of magic, Ruornil knew that the gods were to be destroyed in the battle and a new generation of powers was to take their place. They believe that Ruornil knew what was to come even before Vorynn gave him the silver owl pendant, and he began to lay plans even then for the future of the war against the Shadow. His efforts in opposing Behnik and Kriesha are said to stem from that.

These same theorists claim that it is no accident that Ruornil's one theocracy, the domain of Medoere in Anuire, is so near the site of the Bat-

tle of Mount Deismaar. None other than Suris Enlien know the reason that Ruornil sought to create a church (as well as a political means to protect it) in what were once the eastern provinces of Diemed. Scholars are mystified at the reports of the destruction of Diemed's army at the battle of Moonstrike Keep and further puzzled by those who suggest that Ruornil actually appears in avatar form to Suris, Prophet of Ruornil. The doctrine of the church of Ruornil's Celestial Spell does not seem any different from those other, more remote temples, but its location in a relatively heavily settled area of Anuire seems in keeping with that doctrine only when one considers the proximity of the site of the land bridge on which Mount Deismaar was located. Theologians and other students of mystical lore ask of the theocracy their questions about Ruornil's message, but the theocracy avoids answering them.

Day-to-Day Activities: The majority of the daily activities of Ruornil's church are devoted to accomplishing the goals of its god. Members work tirelessly to defend the sources of *meb-baighl* and expand their understanding of the nature of magic. Many of them are hermits, preferring the solitude of the wilderness to the press of urban life. They chart ley lines, seek out *caerb-haighlien*, and ally with rangers and other wilderness peoples to prevent intruders from despoiling these sources.

Holy Days/Important Ceremonies: The autumnal equinox is the principal annual holy day of the church of Ruornil. On this day, church members make symbolic offerings of items of magic to their god, seeking to return to the earth the magic that they derived from it. Priests and followers of Ruornil also hold rituals on the Eve of the Dead, for it is said that the Shadow World becomes strong on that day ever since the Battle of Mount Deismaar the church of Ruornil has engaged in rites that keep the influence of the Shadow at bay.

The followers of Ruornil observe the rising of the moon every night as the ascendance of the influence of their god over the sleeping world. No special ceremony attends this event, each follower observes it in his own way. Many of Ruornil's followers are nocturnal in their lifestyles, preferring the influence of their god over their waking hours. Others prefer to be active during the day, taking comfort in the protection of their god at night when the moon is ascendant. Ruornil seems not to favor either group over the other.

Major Centers of Worship: The most famous temples of Ruornil are the Temple of Rilni in the Khinasi domain of Mairada and Ruornil's Celestial Spell in the domain of Medoere in Anuire. The Temple of Rilni has existed nearly as long as Rilni has been the god of magic. It was founded shortly after the events of Deismaar, during a time that the religious convictions of the Bavarji people had not yet been determined. It remains today, in spite of the ascendance of Ayan over the hearts of the Khinasi, as one of the principal holdings of the church of Rilni. In addition to its role as the location where all Khinasi true mages must swear the Five Oaths, it is also a major center of magical study. Its white towers, built of no local stone, shine silver in the light of the moon an inspiration to those of the faith who spend time there. Its halls are unusually silent for Rilni's followers are given more to reflection and study than to discourse.

None know for certain why the Temple of Rilni was built in such a remote location as the Fingers of Ayan. Perhaps their god foresaw that its only defense would be its distance from the daily affairs of the world or perhaps its architects simply preferred to build in a location where the studies of future generations would be undisturbed. Any who have seen the moon from the Peak of the Crescent Moon, on which the temple is built, need no further explanation, for it seems just barely out of one's reach.

Affiliated Orders: The only known affiliated order of the church is indistinguishable by many from the temple to which it is attached. Ruornil's Silver Guard, affiliated with the church of the same name, is a collection of rangers, magicians, a few rogues, and other folk who aid the church in defending the wild lands of Grevesmühl. They are also known to the Brechts as the Grevesmühl Guard, a group of scouts which has a distinguished past in the defense of Grevesmühl and allied realms.

A small but growing military order in Medoere calls itself the Order of the Silver Crescent. Locals are beginning to call them the Crescent Knights, so the order may be gaining a reputation. So far, they have not needed to put their military skills to any serious tests.

Other groups may exist, but would be so few in number that they are not known outside their immediate area. Perhaps small circles of mages devoted to Ruornil's beliefs exist somewhere in secret but as most mages tend toward solitude, few such circles are likely to exist.

Priestly Vestments: The clergy of Ruornil wear deep blue robes trimmed in silver with a silver crescent moon embroidered on the chest. The priests carry staves of darkened wood on which are attached silver runes and other symbols of magical power. The more runes that exist on a priest's staff the greater his magical knowl-

edge, and the greater the respect given to his words and insights. Most priests defer to the judgment of these senior priests. Few other weapons are borne by Ruornil's priests in ceremonial matters.

Adventuring Garb: Priests of Ruornil do not wear armor, even when adventuring or traveling in dangerous areas. They prefer simple, durable clothing designed to endure the rigors of travel. Most do not bear a symbol of their god, for Ruornil does not require grand outward displays of devotion. Most priests carry only light, practical weapons. They prefer to defend themselves with magic rather than weapons.

priests

Requirements	Wis 9, Int 12
Prime Req	Wisdom
Alignment	LN, N, CN
Weapons	Dagger, javelin, quarterstaff, sling, spear, short sword
Armor	None
Major Spheres:	All, Charm, Divination, Healing, Necromantic, Plant, Sun, Time (ToM), Wards
Minor Spheres:	Combat, Protection, Travelers (ToM)
Magical Items:	As priest
Powers Over Undead:	Turn Yes
	C, M, P, S, N

Powers:

- 1) Spell abilities of a magician of half the priest's level. (Note that scion and regent priests do *not* gain the spell abilities of a true wizard of half the priest's level. Only the magician skills are gained, regardless of whether the priest is a regent or scion.)
- 9) -2 penalty to opponent's saving throws vs. the priest's magic when the moon is in the sky.

proficiencies

Priests of Ruornil gain religion (Ruornil) as a bonus nonweapon proficiency at first level. Other proficiencies for members of the church follow.

Ruornil's Celestial Spell

Required Proficiency: Spellcraft
Bonus Proficiency: Administration (at 6th level)

Nachteben, Ruornil's Silver Guard, The Tor of Lirorn, The Treucht Chauchen

Required Proficiency: Spellcraft
Bonus Proficiency: Survival (appropriate terrain type at 4th level)

Temple of Ruhn

Required Proficiency: Spellcraft
Bonus Proficiency: Astrology (at 7th level)

ruornil's temples

Temple	Regent	Level	Province (Rating)	Domain/Ruler
RCS	Ennen	1	Caercas (4/1)	Roesone/Roesone
RCS	Ennen	4	Alamar (4/1)	Medoere/Ennen
RCS	Ennen	3	Braeme (3/2)	Medoere/Ennen
RCS	Ennen	2	Cierw (2/3)	Medoere/Ennen
Ne	Iunraus	0	Buriben (0/0)	Rhegaard/Kaysen
Ne	Iunraus	3	Baragh (3/3)	Rhegaard/Kaysen
Ne	Iunraus	4	Palensta (5/3)	Rhegaard/Kaysen
Ne	Iunraus	0	Zecorst (0/0)	Rhegaard/Kaysen
RSG	Hermesen	2	Lubeswa (3/4)	Grevesmair/Karlburgier
RSG	Hermesen	3	Craaur (3/4)	Grevesmair/Karlburgier
RSG	Hermesen	3	Hadawaren (1/3)	Grevesmair/Karlburgier
RSG	Hermesen	3	Rasag (6/1)	Grevesmair/Karlburgier
ToL	Elke	2	Houac (2/3)	Wolfgaard/Kuppel
ToL	Elke	1	Nourne (1/6)	Wolfgaard/Kuppel
ToL	Elke	0	Serect (2/5)	Wolfgaard/Kuppel
TR	min Ruhn	2	Mairada (6/3)	Mairada/el-Mair

RCS=Ruornil's Celestial Spell

Ne=Nachteben

RSG=Ruornil's Silver Guard

ToL=The Tor of Lirorn

TR=The Temple of Ruhn

A priest regent is a powerful character with vast resources: numerous contacts and allies, and thousands of followers. He is a leader of his faith and a living vessel for the will of a deity. Like a wizard regent, he has access to kingdom-shattering realm magic—but he wields far more temporal power than a solitary archmage. Like a thief regent, his holdings tend to be scattered far and wide throughout kingdoms ruled by other regents. But the priest is not so easily welcomed and accepted as a part of the ruling elite. Capable of exercising magical, spiritual, and temporal power in order to achieve his goals, the priest regent is far more powerful (and sometimes more dangerous) than he might appear at first glance.

strategies and tactics

Unfortunately, a priest regent's areas of influence can attract danger. With his power and fame come enemies: rivals and individuals who would seek to manipulate him for their own gain. No one gives much thought to a typical priest regent, but he is often beneath the notice of the mighty and powerful. But a priest regent with temples, followers, and wealth at his command is hardly a small fish that can slip through the nets of his enemies. He must be constantly vigilant of those who would drive his followers from their faith, and of those who would like to see him reduced to personal insignificance.

In this section, we'll examine some of the strategic concerns of the priest regent. How can the regent ensure that his faith grows and prospers? How can he navigate the treacherous waters of Cerilian politics and survive the attentions of powerful and hostile NPCs such as the awnsheghien? And when the time comes to meet his foes in open battle, how can the regent triumph over his enemies?

the priest's domain

As a priest regent, a character might be the leader of an entire faith or religion. Each of Cerilia's deities is worshiped under several different names in widely scattered lands, meaning each priest is responsible for the success of his religion in his own areas of influence. Each priest leads an important sect or branch that may include a few dozen to hundreds of thousands of followers.

The domain rules presented in the *BIRTHRIGHT® Rulebook* translate these followers and influence into terms of assets: provinces ruled, holdings, armies and fortresses, and anything else a leader might use as a resource. For priest regents, the most important assets are temple holdings, law holdings, provinces, lieutenants, and the priest's court.

temple holdings

The temple holding is the defining element of a priest's domain. If a priest character rules provinces and commands armies but doesn't maintain temple holdings, he is not ruling a priestly domain. Without temple holdings, a priest can't cast realm magic or make use of his free agitation action.

For game purposes, a faith is composed of all the temple holdings in the faith's domain. Each single priest regent. Each holding represents a percentage of the entire population of its province. For example, a priest who holds a temple (3) holding in a level 6 province is the spiritual leader of approximately half of that province's population, or somewhere in the vicinity of 15,000 people. In game terms, it's only a level 3 holding—but in role-playing terms, this is both a heavy responsibility and a tremendous resource and source of strength.

Naturally, not all of the individuals represented by a temple holding are ready to answer a call for a crusade, an invitation to tithe, or a command to ignore the king's edicts because the priest regent has declared the king an enemy of the faith. The great majority of the faithful will go along with the priest regent's dictates only at the point where it seriously inconveniences (or endangers) them. However, the bulk of the faithful might begin to thin. But in general, enough people obey their priest's edicts to successfully accomplish a wide range of domain actions in the course of the domain turn.

While a body of loyal worshippers is the heart of a temple, a number of physical assets are assumed to be included in a temple holding. Property and buildings belonging to the faith are the outward assets of a temple holding. Shrines, temples, monasteries, cathedrals, or similar places of worship are the most obvious examples. In general, a temple holding includes one minor worship site (a shrine) per level, one major worship site (a good-sized temple) per two levels, and one great worship site (a cathedral or similar) per three levels. For example, a temple (4) holding would probably comprise one major cathedral, two medium-sized temples, and four lesser sites such as monasteries or shrines scattered throughout the area of influence. This is only an approximation, since individual faiths vary with the character of the deity, the worshippers, and the priestly hierarchy. A level 4 holding of Erik in Rjurik lands, for example, might comprise a large number of shrines and even some temporary or portable facilities.

Temple assets might also include properties administered by the faith such as vineyards, orchards, or defensive outposts. In Anuire, it's not uncommon for a king to "support" the local faith by offering plots of land to his high archs and high priests whose loyalty he seeks. These properties are considered part of the temple holding, as are other assets that contribute to the regency and taxes.

It's also reasonable to assume that the regent (and those who serve him) has a permanent residence. Temporary residences might also exist in far-flung provinces for the regent's occasional visits. All these facilities will usually include a staff to maintain the dwellings. Permanent homes may even include access to low-level support in the form of spellcasters, equipment, or other services. Depending on the faith, every province in which the priest has influence may have these services available.

personnel

Also included in a temple holding are a number of priestly characters, acolytes, and other such characters who make up the administrative hierarchy of the faith. Generally, a minor site requires one to three priests and acolytes; a major site includes five to eight priests and acolytes; a great site includes 20 to 50 priests and acolytes, supported by ten to 30 men-at-arms. Again, these numbers may vary depending on the deity, culture, and other circumstances. The recommended level and class of temple personnel are shown below. Not every temple will support a full range of character types; for smaller sites, staffing it include one senior member (mid to high level) and several junior members (0 or 1st level).

Acolytes

90% 0-level
2% F1 or F1
4% Pr1
3% Pr2
1% Pr3

Clergy

50% 0-level
2% F1 or F1
24% Pr1
12% Pr2
6% Pr3
3% Pr4
2% Pr5
1% Pr6+

Men-at-arms

70% 0-level
16% F1
8% F2
4% F3
2% F4+

The highest-level priest at a site is not always in command. Many important administrators and temple heads are 0-level characters, while acolytes with adventurous inclinations (or particularly pious natures) may quickly reach 1st or 2nd level. High-powered spellcasting ability among the priest regent's underlings is rare as a result.

fortifications

A fortified temple holding represents a province in which some or all of the major buildings and properties are physically fortified to withstand attack. Although an invader may be able to suppress a temple's activities by preventing people from openly supporting their faith, the structures (and more importantly the lesser priests who administer them) should be able to weather such an attack for a period of time, unless they come under direct assault. In those cases, the defenders of reinforced temples and shrines enjoy major combat advantages. Fortifying a holding is not a guarantee that it will be immune to all conceivable attacks, but it does mean that an enemy will have to devote considerable time and energy to the task.

provinces

Some priest regents are recognized as the titled rulers of their lands. Ruling a small kingdom as a theocracy (or an outright dictatorship, if the priest regent is so inclined) is common in Cerilia. For example, the domains of Medoere and Talme in Anuire are lands in which both temporal and spiritual power rest in the hands of a single regent.

Ruling a province offers a number of useful benefits to a priest regent. Province rulers can perform taxation, raise armies, and strong-arm rival temples with the threat of physical occupation or destruction. Most importantly, a priest regent can do anything he likes with his own

borders without concerning himself about what the king of the land might have to say.

However, ruling a province also creates a potential vulnerability in the priest's domain. Although rulership gives the priest an avenue through which he can master temporal power and apply the threat of armed force against his enemies, a province must also be defended against attack or encroachment by rivals. In the long run, a priest can be just as effective by remaining a nonruler and building up his temple holdings as he can by trying to forge a holy empire.

law holdings

Many priest regents command some degree of temporal authority in provinces of their faith—even if the priest does not actually rule the province, his religion may be granted special privileges, powers, or responsibilities under the law. These are represented by law holdings. Although law holdings are not as inherently desirable as temple holdings or province rulership for priest regents, they can be extremely useful for helping a priest to maintain control in a province he rules, or to exercise influence in a province in which he is interested.

What type of law holding might a priest command? In many cases, it will represent an expanded temple soldiery entrusted with the enforcement of law in and around the temple properties. A powerful temple that controlled fully one-third of all the properties in a province, for example, might be afforded by the king the right to enforce law and order on the temple's grounds and among agents of the faith. In such an area, two parallel justice systems and jurisdictions might exist—the king's law and the temple's law.

A priest regent might also control law through a *constable*, an official who works for the king, but his first loyalty might lie with his faith. In fact, the constable might even donate funds confiscated in the king's name to his temple, or might ask local priests for guidance after receiving a difficult set of orders or laws to enforce. In some provinces, nearly all civic leaders might strictly observe the dictates of the faith (while in others, virtually none of the leaders might be among the faithful). A priest regent who uses his law holding to make claims against a rival temple or guilds's tax collection is probably doing so through his influence among community leaders.

armies

Volatile or militant faiths naturally accumulate armed forces that may eventually rival those of a king. For the most part, a priest regent can get along quite well without an army . . . until he angers an enemy to the point of drawing attack. A priest regent without substantial armed forces or fortified holdings could be wiped off the map in a single domain turn of hostile occupation. A priest therefore has two options, first, never drive the local ruler to the point of desperation, and second, ensure that the most important holdings are occupied by one or two military units in order to defend against hostile occupation and destruction.

What comprises a temple's armies? In many cases, they are nothing more than well-paid men-at-arms present in enough numbers to create a military unit. If a religion is particularly militant, acolytes and priests may be expected to drill and train as battlefield units. And some faiths may be able to call out a number of local worshippers and outfit them as a military unit, creating a levy of the faithful. Finally, the most reliable temple armies come from special militant orders of monks, knights, or priests who function as a standing army. Few (if any) of these organizations are popular with the local ruler—even the most religious ruler feels threatened when a priest regent's army begins to rival his own.

Table 21 in the *Rulebook* details the types of military units available to the priest regent. Many of these units cannot be mustered by a temple holding alone, unless the ruler of the land gives consent. Of course, a priest can circumvent this requirement by maintaining a province or two as part of his domain.

the court

Although priest regents need not maintain a court, most exalted High Priests, and Potentates or Exalted Potentates have some place to call home. This base of operations is often the largest and most secure temple holding in the entire domain. Presumably, the priest regent is important enough to merit a cathedral of the most inspiring nature as his seat of power. If the priest regent does not operate out of his highest-level holding, it's important to consider why he would allow a less-important priest than himself to lead a more prestigious temple than he directs.

For the sake of appearances, a priest may use the build action to create the trappings of a palace around the holding he uses as his court. A portion of the gold spent to build a regent's palace later acts as a bonus to the money spent to maintain the court (refer to the build action in the *Rulebook*), so enhancing the grandest temple of the entire faith for use as a base of diplomacy is a wise idea.

lieutenants

Competent assistants and advisers are the most valuable asset of a priest regent's domain. Like any regent, a high-ranking priest typically does not have enough time (in the form of domain actions) to do everything he wishes. A lieutenant or two can solve that problem. First, a lieutenant can undertake an action each domain turn, increasing the priest's effective number of actions from three to four. Second, a lieutenant can act as an effective screen against random events, dealing with matters that the regent may not have time to address.

As much as a good lieutenant is invaluable, a poor one can do irreparable harm. While most Cerinian monarchs observe well-defined lines of royal ascension, priest regents typically rise to their positions through the recognition of their peers, their own skill at politics and maneuvering within the temple hierarchy, or simple ambition and ruthlessness. It's often true that a priestly lieutenant entertains thoughts of being the next regent. In choosing a lieutenant, therefore, a wise priest regent won't pick someone who is more personally powerful, ambitious, or ruthless than himself.

strategies

So far, we've discussed the form of the priest's domain and the assets at his command. But how does he best use them? Strategy is the art of devising workable, flexible plans that accomplish a character's goals while denying enemies a chance to achieve their own objectives. A player character regent doesn't need to have a grand strategy in mind when he plays in a BIRTHRIGHT™ campaign, but he should have an idea of what he wishes to accomplish over the next two or three domain turns.

goals of war

When a regent considers war, what exactly are his goals in such a campaign? Under what circumstances will he consider changing those objectives? And, in broad terms, how will he achieve his ends? A character's war goals determine this. While the phrase "war goals" implies a fairly hostile and confrontational strategy for the PC regent, it is a useful way of thinking for most players unaccustomed to long-range planning.

Naturally, the details of a character's war goals vary depending on the situation. As an example, consider High Prefect Hubaere Armindin, priest regent of the Impregnable Heart of Haelyn. This is a fairly powerful temple located on the southern coasts of Anuire, principally in

Osoerde and Roesone (*Ruins of Empire*, page 18). Following are some general goals the High Prefect might have in mind, given his situation.

- ◆ Expand to fill all available temple holding slots in Roesone, driving out the influence of Ruornil's Celestial Spel. If the High Prefect can bring Roesone completely under his control, he ensures that the rulers of Roesone will be considering the temple's welfare every time they consider their own.
- ◆ Increase the influence of the faith in the Barony of Osoerde to match its power in Roesone.
- ◆ Create a theocratic state under the Impregnable Heart of Haelyn by overthrowing the Aglondier line of Ilien or driving the Ruornites from the land of Medoere.
- ◆ Prevent any other religion in the nearby area from growing to a point that challenges the Impregnable Heart of Haelyn.

Some of these goals are, admittedly, fairly instant, and might be difficult to justify in a character of good alignment. However, none are completely incompatible with a lawful good character's motivations and desires. The stickiest point is the third, in which the High Prefect must displace an existing government in order to create his theocratic state. Unless the Medoerans or Ilienese prove themselves to be enemies, the High Prefect will be forced to wait for his dream of a "kingdom of Haelyn" somewhere in Anuire's southern coasts.

The best reason to define a set of war goals is to create a set of clearly defined and achievable goals for the priest character. For both a player running a PC regent and the DM, a set of war goals is the only way to chart the character's future domain turns. In the example above, the High Prefect has charted several courses of action that he can follow for years of campaign play. He can use rule actions to expand in Roesone, create holding actions to infiltrate Osoerde, and contest actions to destabilize Medoere or Ilien. In short, he knows what he's trying to do in the domain turn.

Following are some additional war goals that may be appropriate for other priest regents.

Reunification: Many rival faiths worship the same power—why not embark on a program of reunifying splinter groups? In order to reunify a faith, the priest

pact might be struck between two priest domains separated by a fanatical foe. Should the enemy attempt an assault of any kind on either of the signatories, they would agree to combine forces to assault the aggressive interloper. Striking a deal with a regent owning resources the priest regent lacks is always a good idea: a powerful priest regent and thief regent, for example, could team up to resist a tyrannical overlord trying to push them both around.

Offensive alliances are possible as well. Consider a priest who wishes to carve a theocratic state from a minor kingdom, but lacks the necessary forces to mount a full-scale invasion. A large and militant rival, offering to fund the invasion in exchange for half the spoils. In another case, the priest regent might threaten to bring his militant ally to war against the minor kingdom unless the minor kingdom grants him some concessions.

By far the most important ploy of diplomacy is to offer something the other party needs. If a regent wishes for someone else to take an action on his behalf, he needs to provide some kind of encouragement. Gold is always a logical commodity in diplomatic discussions—for example, offering a king 10 or 20 Gold Bars to throw all the temples of a rival faith out of his kingdom might be a reasonable offer. Offering to cast realm spells on behalf of the subject is also a good inducement for cooperation. Remember that NPCs will usually try to get the best deal they can, just like anyone else, if the priest regent's biggest rival offers to top the regent's offer by 10 Gold Bars no matter what many NPCs will be sorely tempted to accept the better deal.

tactics

Once a priest regent has devised a plan, the execution of that plan becomes a fairly easy matter—or does it? Even the most conservative character must deal with rivals who wish to increase the importance of their faith at the expense of the priest's own faith. Other nonpriest regents who share the high priest's interests will try to embroil him in their alliances and intrigues. And most PC regents must balance the conflict between an adventuring career and the demands of their domains. Understanding how to efficiently use his various powers and assets to achieve his aims is crucial to the success of the priest regent's reign.

agitation and influence

Several methods are available for a priest regent to affect the actions of his rivals and peers without even lifting a finger. Priest regents have an innate ability to manipulate the loyalty of a population toward their lawful overlord through the use of their free agitation action. At first glance, this seems to be an insignificant power, since most players feel that any attack on an NPC's loyalty base is not likely to invite an overwhelming response. But agitation is not exclusively reserved for negatively affecting an opposing domain. The priest can also choose to endorse and support the king of the realm by agitating in his favor. This support costs the priest regent very little, and can place the ruler of the land in the priest's debt.

Similarly, many domain actions (such as the create holding action) allow regents with holdings the province's ruler to add the priest regent to an action check as a measure of support or opposition. Even if a priest regent had no interest in whether the action succeeded, taking a free opportunity to carry favor by pitching in a point or two of support might gain him later favors.

Agitation and the exercise of influence are not efficient weapons of war, however. Unless a province is teetering on the brink of rebellion, negative agitation is a poor choice for a priest regent, as the priest's hostility to the ruler of the realm. A priest might consider a limited negative agitation, however—in one province instead of four—as a minor punitive action designed to get the ruler's attention and make him take notice.

Finally, if a priest regent is forced to go toe-to-toe with the king, agitation makes a good opening salvo. Important provinces in which the king controls less than half the available law holdings are the areas that are most vulnerable to agitation. Several agitation actions used consecutively in a single domain turn can be devastating to even the strongest rulers.

Finally, agitating an area into unrest or rebellion should be viewed as a weapon against the province's ruler. Other regents will be merely annoyed by a nihilistic assault on the loyalty of a province. As a result, this is a poor tactic to employ against landless regents such as wizards, thieves, or rival priests.

religion and state

Throwing out either the person or the office is an important and serious task. In king-
doms Most representatives were at least one of the advisors and even they seek
advice and need to step into the approval of the king. As the king is the primary
authority it is possible that a priest-regent may be viewed as the highest. This is why
the rulers, including a king, must be human. Even a king of the land is
likely to acknowledge that his powers are not superior and would not be likely to
challenge the god-derived authority of the position.

In general, the cases I have cited are the most typical ones. A particularly revealing case is the one cited on page 40, which concerns the relationship between the Ming and the Western Han. In fact, the Ming dynasty has no right to be recognized as a Chinese dynasty, and its relationship with the Western Han is very different from that of the Ming and the Western Han. In fact, the Ming and the Western Han are different dynasties, and they declare their own religious loyalties.

As the religious community recognizes the fact that it has not recognized "mother," it recognizes that it has lost its way. The religious leaders, like the lay people, they that are the keepers of the precious and holy rituals such as the Eucharist, are not only individuals but groups. They are always covered by the sins of the community. As the religious community has lost its way, great numbers of the faithful, the young, the young, do something to make a difference, to find the common faith that support the faith are likely to be offended.

[illegible]

A. univ. grv = (the following conditions hold) \rightarrow (the following conditions hold)
 c rest regv \leftrightarrow coss o y rct f t d v e s i b n s t h s k n u n k

[illegible]

After gazing at the new king with a pensive coronation. When the time arrives to install a new king, the old king will not be surprised to find that the king of the new kingdom is a new king. The new king will be crowned. (Obviously, this will not endear the high priest to the new king.)

the faith at war

From time to time, a priest regent will find it necessary to throw the entire might of his domain against an enemy realm. War can be a costly and frustrating endeavor, especially if the PC regent is unsure of what he hopes to gain. The priest has a variety of weapons to employ against an enemy, but each tactic has its strengths and weaknesses. One of the great precepts of strategic thinking is to avoid throwing strength at strength; it's far better to find an opponent's weakness and ruthlessly exploit it than to waste resources in a futile frontal assault.

The Crusade. Against a small realm or a landless regent's domain, a straightforward military action can be a very effective attack. Many priest regents are able to easily amass a fortune for a war chest, hiring mercenaries and raising troops for a general attack is thus a reasonable tactic.

Occupying enemy provinces and razing enemy holdings strike directly at the gold production and domain power of an enemy. As long as the priest is riding into war, he might consider strong-arming his allies into contributing their military units to "share in the spoils." Naturally, a Machiavellian regent will ensure that such units take on the most dangerous and least rewarding campaigns while his own forces seize the richest prizes.

The Inquisition. A well-orchestrated campaign of contest actions can completely suppress enemy footholds in provinces important to the priest's own domain. While a holding is contested, it cannot serve as a base of action for retaliatory attacks; using contest actions as defensive measures is thus a good idea. A holding that is successfully contested twice is destroyed. In effect, the priest's followers physically dismantle rival holdings and drive away the agents of the great enemy. A thorough inquisition designed to eliminate rival holdings in lands loyal to the priest regent is an excellent prelude to war, since it ensures that the prospective enemy will have his best means of counterattack stripped away before the war even begins.

The priest is wise to arrange as much support as possible from the local king or other interested regents before he undertakes a campaign of contest actions. All other factors being equal, two regents contesting and counter-contesting each other's holdings can be an exercise in wasted actions, gold, and regency. However, setting up a "one-two" punch with a loyal ally can make contest actions much more effective.

The Wrath of the Gods. The enemy that a priest should least want to fight is the ruler of the kingdom in which most of his temple holdings are located. Usually ruling regents have more troops available and can survive contest actions more easily than landless regents or small domains. If the high priest should discover that



he must depose the king, the most efficient assault lies in the field of realm magic. Landed rulers tend to be fighter regents with little defense against realm magic.

A particularly vicious tactic available to a priest regent is to create false claimants to the throne using divestiture (detailed later in this book, to assign provinces of the enemy domain to new rulers (who are presumably allied to the priest) hits the enemy in gold and regency production, thus reducing his ability to fight back.

A tactic that is extremely useful against thief regents is the realm spell *honest dealings*. Guild holdings are crippled by the spell's effects.

investiture as a weapon

Over time, occasions arise when a regent needs a priest as an ally. As the only characters who can cast the realm spell *investiture*, priest regents control the creation of vassalage agreements, the peaceful and certain transfer of power from a ruler to the heir he designates—or even the means by which a migrant conqueror seizes the right to rule occupied lands. Just as the priest in the adventuring party is everyone's friend because he has the ability to heal injuries, no one cares to alienate a priest regent for fear of not receiving an *investiture* spell when it's most needed.

Naturally, a priest regent can choose to withhold his support for a transfer of power by refusing to perform the investiture. This may represent a minor delay for the regents involved, since other regents may have to occupy the domain themselves, or be a catastrophic stumbling block. Instead of pacifying newly-won provinces, the conquering king may have to use a declare war action to occupy them each domain turn... an expensive and wasteful proposition—and one that is guaranteed to drive the conquered lands to rebellion eventually. Similarly, the priest may create friction between two allied regents by refusing to legitimize their vassalage agreement. While the ability to withhold investiture is a powerful one, the priest should not use it lightly. As in any kind of negotiation or bargain, the offended parties can use any means at their discretion to show the priest regent the error of his actions.

In fact, there is no reason the priest himself couldn't be forced to perform the ceremony through any type of physical or magical duress. The other parties wish to employ

A moderate step in between support and refusal might lie in some kind of compensation or bribe for the priest's services. If the priest regent wants to let the investing character know that he generally disagrees with his actions but isn't ready to start a feud over them, he might demand a hefty fee—say, 10 gold bars, a cessation of hostile activities, or a diplomatic concession—to cast the spell. If the other regent has no other place to turn, he'll be forced to pay (and may harbor some amount of resentment for it, too).

domain actions

Now that we've examined several strategies and crucial tactics, it's time to look at particular actions helpful to the priest regent. Actions tend to fall into two groups—growth actions and attack actions. Naturally, attack actions make people angry and tend to waste resources. On the other hand, growth actions usually must be dropped in favor of more direct activities when the priest finds his domain at war.

growth actions

- ◆ **Adventure:** Enhancing one's personal strength and spellcasting power is always beneficial. When the realm is at peace and domain affairs are running smoothly, a regent character can safely slip away to undertake quests for personal fame, glory, and experience.
- ◆ **Agitate (favorable):** If the regent rules provinces, he should maintain their loyalty at the highest possible levels. Failing that, positive agitate actions to support allies and friends is a good use of a free action.
- ◆ **Create Holding:** This is the definitive growth action. By seeding temple (0) holdings in nearby lands, the priest creates avenues for future growth. While nonpriests may care little about temple (0) holdings, rival priest regents will rightly interpret this activity as a prelude to hostility and may take offense if 0-level temple holdings start appearing in areas they consider vital to their own domains.
- ◆ **Diplomacy:** It's always wise to negotiate from a position of strength, so the best time to create alliances is before they're really needed. Diplomacy is an excellent way to deal with powerful enemies until the priest is ready for it.

- ◆ **Fortify:** Temple holdings in provinces outside the priest's own kingdom or realm are very vulnerable to physical attack. Fortifying these assets is an excellent deterrent to attack. Because fortifications are expensive, only the most important temple holdings should be protected in this fashion.
- ◆ **Lieutenant:** A competent lieutenant is a crucial asset for any regent. It's best to create and train these characters before they're really needed, since with time, the lieutenants may improve in level and skill.
- ◆ **Muster Armies:** This should be the last step in the priest's growth phase, since maintaining a large standing army is both expensive and threatening to nearby powers. The priest should be careful to keep his army dispersed throughout his domain, even if some units may become "stuck" in small holdings; this will serve to deter attack without showing that the priest himself can begin a serious campaign. He should also be sensitive to the number of units a ruler is willing to tolerate inside his borders and take pains not to wear out his welcome.
- ◆ **Research:** Discovering how to use realm spells is a critical part of advancing as a priest regent. If the priest regent waits until he needs a spell, it's too late. Researching realm spells should be part of every growth cycle.
- ◆ **Rule:** This is an excellent growth action that rarely offends anyone and adds both financial and magical strength to the domain. In a growth cycle, the priest should consider making rule actions account for at least half of his actions.

much more offensive. If the priest regent is mounting a full-scale assault on an enemy domain, he should use these actions where they will do the most good.

- ◆ **Declare War:** No one is under any illusions about a priest regent's intent when he sends his armies to raze his rivals' holdings or seize enemy territory. This is another action that should be saved for late in the attack cycle, since it is most effective against enemies that have been weakened by the loss of income and regency brought about by agitation, contested holdings, and realm magic.
- ◆ **Espionage:** Although this is not a priest's strong suit, a well-planned espionage action designed to distract an enemy can yield success. Better yet, the priest may be able to use diplomacy (or an outright bribe) to convince a sympathetic thief regent to undertake an espionage campaign on his behalf.
- ◆ **Move Troops:** To the greatest extent possible, the priest regent should use peaceful redeployment of troops to prepare for War Moves. Moving forces in a declare war action is prohibitively expensive, so the priest should make sure his armies are well positioned when he begins his attack.
- ◆ **Muster Armies (mercenaries):** While it's too late to build an army once a war is underway, hiring mercenaries can quickly augment crusaders of the faith with competent military units. Obviously, mercenaries that spend several domain turns on the payroll of a realm at large are a waste of gold, so the priest should hire mercenaries only when he is about to begin a war.

attack actions

- ◆ **Agitate (negative):** Once a priest has decided to scrap with another regent, he should take full advantage of his free agitate action every domain turn to either harass his particular enemy or to discourage his enemy's allies from getting involved. Note that an agitate followed by a contest of the enemy's low holdings can be a devastating attack.
- ◆ **Contest:** This action is designed to damage enemy holdings and should be used to create holes in an enemy domain where the rival regent can't take actions. Surprisingly, few regents view an occasional contest action as a declaration of war, especially when the holding attacked is rated only 1 or 2. Contest actions that knock out high-level or strategically important holdings, on the other hand, are

- ◆ **Realm Spell:** The most spectacular attack action a priest regent has at his disposal is the casting of a realm spell. Unlike wizard realm spells, few priestly realm spells allow direct magical attacks, but they do have a superior ability to strengthen and support other assets. In particular, *bless army* can have a drastic effect on the battlefield for a number of War Moves.

An overwhelming majority of Cerilia's reigning regents held the thrones or positions through the ceremony of investiture. At some point in the past, the previous ruler died, abdicated, or was deposed; the power wielded by that person was subsequently transferred to the current regent. In the mystical realm of Cerilia, this transfer of power is not merely pomp and circumstance; it is a crucial process that imbues a blooded character with the domain's power or the line of descent of another character. Until properly invested, a conqueror must hold his winnings through force of arms; a young prince cannot wield the power his royal father wielded before him, and an oath of vassalage is worth nothing more than the breath with which it was spoken. The arrangement of investitures is a continual concern of most Cerilian regents.

While the actual investiture action can take several different forms and accomplish a number of different transfers, a few salient characteristics are true of all investitures. First, an investiture requires the cooperation of a priest regent who is willing to cast the investiture realm spell. Second, the character receiving a bloodline or domain must be present at the ceremony, expending a domain action to do so. Finally, in most cases, the character giving away power must also be present and be willing (or forced) to spend a domain action to be present.

the ceremony of investiture

At the heart of the investiture action is some form of magical rite, ceremony, or observance that marks the passage of power. This potent spell has one of two effects: it can tap and channel the ancient power of a bloodline, causing the divine fire to leap from one character to another, or it can anoint a character as the rightful ruler of a domain and create a mystic link between the blooded scion and the land that is his to rule.

Regardless of the effect sought by the interested parties, all investitures share some common features. First, certain basic requirements must be met in order to set up the ceremony. Second, the concerned parties must prepare themselves for the ceremony. Finally, the required characters must participate in the transfer

requirements

In order to perform the ceremony, at least one of the two participants must be a blooded scion. In addition, at least one of the two must be present at the ceremony. Some investitures may require two (or more) blooded participants or the presence of both concerned characters. At the minimum, one of the participants must be present (refer to the section that follows for more information).

Generally, a transfer of domain power or assets means that the ceremony must be held in the province or near the holding to be affected. A bloodline

investiture, on the other hand, can be held anywhere. For example, if Prince Richard agrees to cede a province to his neighbor, the ceremony must be conducted in the province Prince Richard has chosen to give up. At the DM's option, the court of either regent may be an acceptable alternate site.

Once arrangements have been made for the necessary participants to be in the right place, the next requirement is for a priest to cast the spell. Since the priest will be present only to cast the spell (and not to give or receive regency or lands), this is a free action for the priest. The materials and preparations for the spell cost at least 1 GB. If no one is willing to pay this sum, the investiture cannot take place.

preparations

Once the requirements have been met, characters involved in the transfer can begin their preparations for the ceremony. These vary widely from culture to culture and from ceremony to ceremony. Typically, the character who will be receiving blood power or domain power must observe a period of prayer, fasting, and contemplation. This may last three to ten days. No one knows whether this is strictly necessary for the spell to succeed, or an invention of some forgotten priest regent who reveled in the trappings of pomp and ritual. Regardless, most characters choose to closely follow the dictates of the supervising priest. During this time, the character must avoid adventuring and the intrusions of his domain. One or two minor distractions of state will probably not affect the ceremony, but a major distraction may reduce the success chance by 2 points; complete inattention to the ceremony's preparations reduces the success chance by 50%.

investiture

While the scion secludes himself and communes with his deity the site of the ceremony itself must be prepared. Normally, a temple shrine, or chapel is selected for the ceremony although outdoor investitures are not uncommon. Usually, the priest conducting the ceremony directs lesser priests of his temple to perform the preparations. The site is typically blessed and ritually cleansed with expensive incenses. A special and unique vessel or implement for the upcoming investiture—a chalice for designating an heir, or a dagger for transferring bloodlines—is created from the finest materials and blessed through the direct favor of the priest's patron deity, much in the same way that an altar suitable for enchanting magical items is favored (see Chapter 10 of the DMG).

If, for some reason, the preparations of the site are incomplete or carelessly done, the investiture's success chance drops 25–75%, at the DM's discretion. In some cases, investiture is automatically successful, so the shoddy preparations won't matter, but if success is not certain, the priest and the participants would be well advised to make sure that the preparations receive their full attention.

elven investiture

Since elven cultures have unique views on the roles of gods and priests, they do not have any priest regents to cast the *investiture* spell. Instead, elf regents enjoy some special rules concerning investiture and similar matters. An elf regent can simply choose to crown a successor designate an heir, recognize a transfer of holdings or provinces, accept an oath of vassalage, or invest another character with his bloodline. The result is automatic. The only necessity is that all involved parties agree to the transfer. For example, if an elf noble and an elf king choose to alter the terms of their vassalage oath, or the king chooses to give the noble a new holding, they need only agree that this is an acceptable arrangement and the regency is mystically transferred as if the *investiture* spell had been cast. The concerned regents must still expend a domain action to perform the transfer.

Most elf regents (depending on the domain) do not actively select their heirs, but instead allow the land to decide when the time comes. See *The Land's Choice*, later in this section.

the ceremony

Assuming that all requirements are met and preparations are completed, the actual investiture ceremonies are fairly short, lasting only an hour or two. Usually, the priest begins with an invocation of his deity's favor. In some lands, the participants then demonstrate that they are worthy of the responsibility they are about to assume. In Vosgaard, for instance, a new king is expected to fight a ritual combat against a champion of the temple in order to prove his fitness to lead. Other challenges might consist of a series of riddles or kingly decisions, the negotiation of a magical maze, or even a procession through the city in which the prospective king washes the beggars' feet or humbles himself in some other fashion.

Once the participant has proven himself, the actual transfer of power ensues. This might be a coronation, a blood oath, or almost anything else imaginable. For example, a reigning regent may symbolize his abdication by removing his crown and placing it on the successor's head. (If a success check is necessary for the investiture, the DM should roll it at this time.) This part of the ceremony is usually attended by hundreds (or even thousands) of spectators, and may last 10 to 30 minutes or more.

the role of the state faith

If the realm has a recognized state faith, the ceremony of investiture must be performed by a priest regent of that faith. If the investiture involves two different realms (and two state faiths), then either state faith will do. Aside from the obvious reasons, this is significant because a regent must be conscious of the high priest's approval in selecting an heir, accepting a vassalage agreement, or undertaking other investiture actions. If, for some reason, the state faith refuses to support an action that the rest of the realm views as reasonable, the ruling regent may designate another temple in his kingdom as the new state faith. As a consequence, any province that does not include a temple holding of the new state faith suffers a one-step loss in loyalty at the end of the turn to reflect the conflict between temple and state.

guild and source holdings

Transfer of power or assets (guild and/or source holdings) may be accomplished without the benefit of an *investiture* spell. Since thief regents and wizard regents are not viewed as belonging to the hierarchy of noble and religious leaders, the common folk do not expect them to stand up in a formal religious ceremony and declare their abiding loyalty to their realms. However, the participating thief or wizard characters must still use an *investiture* domain action to accomplish the transfer of ownership and realm power.

For example, if the count Roger Aglondier decides to cede his source (1) holding in Alamer to the High Mage Aelies, no priest spell is necessary; the two wizards can accomplish the transfer themselves.

types of investiture

As used to transfer almost any kind of holding or asset from one realm to another, six basic categories or common uses of investiture can be identified. These are the coronation, designation, recognition, vassalage, divestiture, and bloodline transfer ceremonies. Each serves a specific purpose in the discourse between Cerilian blooded scions and noble regents.

coronation

A coronation is the transfer of a complete domain from one character to another. While a regent might be coerced into giving up his entire domain through divestiture, the term *coronation* implies that a character voluntarily abdicates his rule in favor of his successor.

A coronation requires the presence of both the donor regent and the new regent, who must be a scion. If a ruler wishes to pass his kingdom to a commoner, he must simultaneously invest that individual with his bloodline as well as the realm to ensure that the commoner will have the ability to hold the domain.

Both characters involved in the coronation must be willing participants, and both must be within the domain's borders at the time of the ceremony. If these conditions are met, no success roll is necessary, and the investiture proceeds as intended. Although coronation falls under the category of *investiture as a realm action*, no Regency Point cost is assessed for a coronation.

Naturally, many coronations must take place after the death of the donor regent. After all, new kings are rarely crowned while the old one still lives. However, if the old ruler has designated an heir through the ceremony of designation (described later) and the three requirements discussed above are met, the coronation proceeds without a hitch.

Finally, it's not uncommon for the former regent to die before he designates an heir or participates in a coronation to pass power to his successor. This can lead to serious unrest in a domain. The chance exists that the land itself (or the sources, guilds, or whatever) naturally and instinctively selects an heir through the process described in "The Land's Choice." If this does not happen, the entire realm becomes uncontrolled—no regent controls the former ruler's holdings or provinces. Any scion, including relatives of the previous ruler, can seize elements of the domain by using ceremonies of recognition, but only if no other scion claims those assets. Or (in the event that someone else does claim them), the would-be claimant uses military force to physically control the assets in question through occupation.

Sometimes, a coronation can occur even if no heir is designated or chosen by the land. If a scion is unopposed in (or physically controls, at least half the domain's assets and provinces, he can use a ceremony of coronation to assert his claim to that portion of the kingdom that is in his camp. Chances are good that the would-be regent will be left with a smaller domain than his predecessor, since vassals and minor nobles are fond of using the chaos of a succession struggle to gain recognition of their claims to their own ancestral lands. A strong state faith can be crucial in keeping a kingdom from flying apart, since a single priest regent responsible for all investitures in a realm can simply choose to back one claimant and pass the throne to him.

designation

A great deal of the strife and unrest described above can be avoided if the reigning regent takes the time to designate his heir before his own death. Designation is a special form of coronation in which all the forms of coronation are observed, but the actual transfer of power is delayed until the donor regent dies. At such

time, the recipient is instantly imbued with the power of the land—no matter where he is at the time. (It's possible that the recipient may learn of the former ruler's death through the sudden surge of power that finds him.) Both characters must attend the ceremony of designation and both must be willing at the time of the agreement, and the ceremony must be held within the domain's borders.

When the reigning regent dies, the recipient may choose at that moment to decline the coronation. If he does this, the power may pass to a second designated heir—or if no secondary heir is designated, the land may decide as described below.

A ceremony of designation is always successful, but complications may arise when the domain's power and assets actually transfer. For example, if the old ruler dies by blood, then the new ruler inherits none of the previous regent's accumulated Regency Points. If the old ruler is slain by a *magical* weapon, the ceremony of designation is rendered meaningless as the link between bloodline and land is destroyed, and the prospective heir gains nothing.

The ceremony of designation may also be used to divide a realm between several different heirs. For example, a king with three children could designate one son to be the heir of half the provinces, one daughter to be the heir of the other provinces, and disinherit his other son.

Finally, a ceremony of designation may allow the donor to promise his bloodline to another character upon his death. This allows a bloodline investiture (see below) to take place immediately upon the donor's death. If a king wished to ensure that a common, unblooded hero followed him to the throne, he would use a ceremony of designation to promise his bloodline and subsequent coronation to the commoner. Upon the regent's death, the commoner would gain both his bloodline and his domain.

A ceremony of designation is an excellent preparatory measure, but it is not foolproof.

The land may rebel against the regent's choice and instead select another to rule in place of the designated heir, see "The Land's Choice." Or the donor regent may be captured and coerced into divestiture by an enemy or rival, thus negating the existing designation.

In any case, once a blooded character has been designated as an heir to a domain, he is eligible for coronation from that point forward. In other words, the former king's heirs are still threats

to a usurper, because any priest regent can invest them through ceremonies of coronation or recognition.

recognition

In this ceremony, one ruling regent transfers a part of his domain to the control of another blooded character. This may be part of a deal with another regent—a ruler might voluntarily give up his claim to a province or holding in order to secure peace or meet some kind of bargain with his neighbors.

Another important use of recognition is in the creation of vassal regents over a particular aspect of the donor regent's realm. For example, a powerful lord might give away two or three difficult provinces to a trusted underling while exacting an oath of vassalage. This allows the ruler to collect the taxes of the regency and funds generated by the provinces in question while relieving him of some of the routine problems.

Recognition also allows a regent to add previously uncontrolled holdings or provinces to his domain. If no other regent can claim the asset in question as part of his domain (a province that has successfully rebelled is a good example), any other scion may claim it by performing a ceremony over the asset (occupying the province with his own armies, for example). The ceremony of recognition is performed to make his claim legal and bond him to the land.

The use of recognition to claim uncontrolled provinces or holdings is one of the few ways that a scion can suddenly become a regent without inheriting a domain. In the course of Cerilia's history, many scions have carved out their own kingdoms from realms in turmoil. Most such domains last only the lifetime of their founder before the original state shakes off its troubles and reclaims its historic lands, but some become viable states. The Barony of Roesone, in southern Anuire, is a prime example of a land seized by the army of a scion and later invested as a true kingdom.

In the case of peaceable transfers or exchanges of assets, a ceremony of recognition automatically succeeds if both parties are willing to participate. (If the donor is unwilling to give up the province or holdings in question, the ceremony of recognition should be treated as a partial divestiture instead.) All concerned parties must be physically present at the ceremony. Each regent involved pays a number of Regency Points equal to the total of the holding and province levels that he is gaining. *Example:* After a crushing defeat at the hands of the Baron of Ghoere, the Baroness Marlae of Roesone cedes him the province of Ghoere to secure peace. This is a level 2 province

in which Marlae controls a law holding (1), Ghoere is gaining 3 RP worth of domain power and must pay 3 RP for the ceremony of recognition. Marlae need not pay any RP since she gains no assets.

During the recognition of a scion as a new regent, the scion must pay a number of Regency Points equal to the domain power of the provinces and holdings he is acquiring. Since the scion is just now becoming a regent and has not yet had the opportunity to build up Regency Points, he has three ways to pay for his new holdings: First, he can persuade another regent to confer some RP upon him in a separate ceremony of vassalage, second, he can choose to exchange 1 point of his own bloodline score for 10 Regency Points, representing the dispersion of his personal power into his new lands, third, the DM can rule that a great quest or heroic adventure to find his link to the land will substitute for payment.

In addition to the common uses described above, a ceremony of recognition is a catch-all for any investiture that passes a province, holding, or commodity from one domain to another. If a recognized state religion exists in the realm to which the province or holding belongs, ceremonies of recognition must be performed by a priest regent of that religion.

The oath of vassalage

By far the most common use of the ceremony of investiture is the arrangement of an oath of vassalage. In this type of investiture, one regent agrees to donate some number of Regency Points to another regent. This can be a one-time transfer, or the oath can be used to create a continuing arrangement that will cause a transfer of regency each domain turn until one party dies or reneges on the agreement. Like most other investitures, both parties must be present and willing to enter the agreement.

The oath of vassalage serves two principal functions among Cerilian monarchs. First, it can be used as a means of tribute, alliance, or support between neighboring regents. The leader of a small state might consider vassalage an odious but necessary arrangement for maintaining his friendship with a large and aggressive neighbor. The second common use of the ceremony of vassalage is to help create a handful of landed or empowered lords beneath the regent. The vassal lord must first be recognized (see above) as the titled ruler of the lands or holdings in question, but is then immediately sworn to the oath of vassalage to return some of the land's RP and GB back to the high king of the land.

Example: Marlae Roesone decides to grant the Count of Fairfield autonomy in running his province and the neighboring provinces of Bellam and

Ghored, since she knows that she'll be personally overseeing a strong expansionistic push into Ilien and Medoere. The count will be an excellent shield against Ghoeran aggression, since his primary purpose in life will be to use his domain actions to counter Ghoere.

Marlae wisely decides to maintain her hold on the law holdings in these northern lands (a simple precaution), so she must recognize the count as regent over Ghored (2), Fairfield (3), and Bellam (3). This costs the count 8 RP, so Marlae needs to use a ceremony of investiture to pass the count 8 RP then pass him the three provinces. Finally, Marlae decides that she wants the count to return 5 RP of the 8 RP these provinces generate as part of a continuing vassalage agreement. She also explains to Fairfield that he will offer 75% of the taxes he collects as tribute (grant actions) to her each domain turn, although this can't be guaranteed through the oaths of vassalage—the oaths merely apply to regency point transfers.

Marlae Roesone is gambling that the count will prove faithful and not take advantage of his elevation to regent status to start looking for ways to break free of her control. If it works, she gains three additional actions per domain turn (the count's actions, actually, to fend off Ghoere's aggression. If it fails and the count turns out to be a faithless dog, she's crippled Roesone.

The vassal regent can discontinue this arrangement at any time, although some unpleasant repercussions may result. Certain spells may be useful in ensuring that a vassal remembers his loyalties or in forcing the vassal to take other steps to support his overlord, such as contributing gold or raising troops on his lord's behalf. Almost any kind of agreement can be reached and adhered to, as long as the DM approves of the arrangement.

divestiture

When a regent attempts to strip lands, holdings, or even an entire domain from another regent, he must enforce his claims through divestiture. Basically, he must find a priest who is willing to perform a ceremony of investiture designed to negate and replace the domain's existing bond with its true ruler. While a reprehensible action such as this would seem to be doomed to failure from the start, the power of the investiture spell and the force of will of the

claimant make this abuse of the land's power possible.

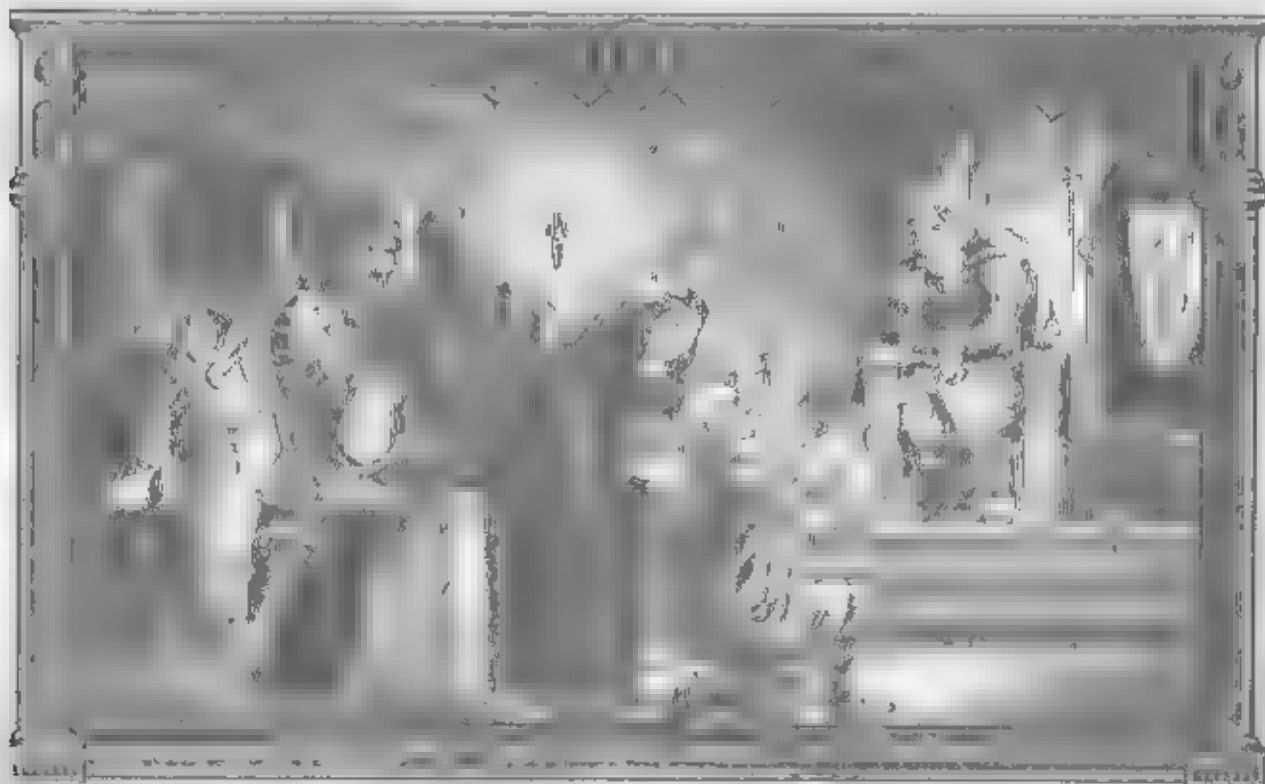
More often than not, embarking on a divestiture is neither a good nor a lawful act. (Taking lands away from the Gorgon, however, would probably be considered by most to be a good thing.) In a divestiture, an aggressor regent is attempting to wrest away lands or holdings that belong to another regent and add them to his own domain. While it is not necessarily a chaotic act to look for ways to expand at the expense of one's enemies, the lawful approach would be to force the enemy to cede the lands and acknowledge the new regent's claim. Similarly, good regents might be inclined to liberate lands wrongfully held by usurpers or tyrants, but might attempt to set the lands in question free before incorporating them in a new empire. Any priest who supports an act of divestiture might be a willing accomplice to a chaotic or evil act and may face serious alignment repercussions or the censure of his deity.

While divestiture is viewed by most of Cerilia's rulers as a detestable act (in part because no one wants it to happen to them), it is a truth that it is not uncommon. Many regents may allow the expediency of divestiture to outweigh their reservations about its morality. And some regents, especially the awnsheghlien, simply have no reservations whatsoever about divesting lands or holdings from weaker neighbors.

However, even the most ruthless tyrants try to put a good face on their actions, one might claim that an old blood tie makes him the proper heir to the throne in question, while another might protest that he is simply acting to protect the people of the land in question against their rapacious overlords.

Divestiture can take three forms: single divestiture, multiple divestiture, or total divestiture. Single and multiple divestitures can occur without the presence of the victim regent, although both ceremonies are easier if the victim can be forced to participate. Total divestiture cannot occur without the victim regent's participation. In any form, such a ceremony must be held somewhere in the lands or near the holdings the aggressor is claiming.

A *single* or *isolated* divestiture occurs when a regent wishes to seize control of a single province or holding. It's best if the aggressor physically controls the area through occupation or successfully contests the area with a contest action. (If he does not control the area physically, he may have a hard time keeping it.) As noted in the description of the investiture action in the *BRIHAT: Rulebook*, the base success number for investing a single province or holding is 10 or better, and the aggressor must pay RP equal to the value of the province or holding he is trying to acquire. The defending regent may bid RP normally to worsen the success chance. If the



victim regent is present at the ceremony, even as an unwilling and uncooperative prisoner, he loses the ability to bid against his enemy. His mere presence creates the trappings of a legitimate transfer of power, and the divestiture becomes easier to accomplish.

The same rules apply to a multiple divestiture, except that each individual province or holding to be divested must be occupied or contested. The RP cost to the acting regent equals the sum of the levels to be acquired. The defender can bid against the aggressor over each individual asset that is at risk, unless the aggressor has found a way to force him to be present at the ceremony.

Example: Marlae Roesone has just won a great victory over Ghoere and has decided to add her conquests to her kingdom. She has seized Bheline (4) and Danarone (4) and her military presence in these borderlands is large enough to contest Ghoere's law holdings (a level 4 and level 3). Marlae decides to attempt a multiple investiture of both provinces and both law holdings. The base cost is 15 RP, and she must make four success checks with Gavin Tael of Ghoere bidding against her in each one.

A total divestiture represents an attempt to seize control of an entire domain in one sweep. Every asset belonging to the victim regent falls both into the category of the divestiture succeeds. The victim must be present at the ceremony, and the ceremony must be held in the victim's capital or seat of power. The success number is 10 or better, just like the single or multiple divestiture, and the cost to the aggressor equals the total domain power (the sum of all province and holding levels) of the domain he is trying to seize. In provinces or holdings in which the aggressor has not established control by contesting or occupying, the victim may bid RP to worsen the success chance. The victim loses this privilege in lands that have already fallen under the aggressor's control.

In any type of divestiture, the aggressor may attempt to seize control of a province, holding, or domain without first securing it through physical conquest or contest actions. If he successfully divests these lands from their proper owner before he takes control of them, he does not completely subsume them into his domain. Instead, the divested provinces and holdings are considered neutral or contested territories that generate no Regency Points for anyone. The new regent must find a way to contest or occupy these stolen lands before he can gain regency from them. Meanwhile, the former regent or his heirs must find a way to clear their claim by contesting, seizing, or successfully asserting control over his domain. His own next territorial claims and counter-claims can go on for decades; the Hundred Years' War between France and England is a good historical parallel.

bloodline investiture

The last type of investiture ceremony commonly employed in Cerilia is the bloodline investiture, in which one character gains the entirety of another character's bloodline. Naturally, both the donor and the recipient must be present at the ceremony, but the rites can be held anywhere. The ceremony usually involves some symbolic exchange of blood or a blood oath, in which the donor nicks his hand or arm and lets a drop or two of blood fall into a chalice or onto the ground.

If the donor is not willing to part with his bloodline, the prospective recipient has several options. First, he can simply kill the donor and commit bloodtheft, although this requires no special ceremony. Second, he can attempt to find some means of coercing the donor into cooperating of his own free will, perhaps through magical means or physical extortion. Third, he can proceed with the ceremony despite the donor's misgivings. If he chooses the last option, the donor is entitled to a saving throw versus death magic to resist the transfer and keep his bloodline intact. As one might guess, bloodline investitures between blooded enemies are rare, since bloodtheft generally serves the same purpose without the trouble of a ceremony.

Bloodline investiture is more often used to elevate a ruler's heir to the same blood strength that the ruler himself enjoys. This is normally a gift to strengthen the new regent for the trials and hardships ahead. Just like the ceremony of coronation, the bloodline investiture can be designated an advance against the possibility of the regent's unexpected demise.

double ceremonies

Some arrangements of vassalage, inheritance, marriage, and other affairs require several different forms of investiture, each applied in the right order. Fortunately the characters involved need not spend months on end locked in action after action of investiture. Several distinct ceremonies can be executed at the same time in double or triple ceremonies as long as the same characters are involved in each one. For example, if a regent wishes to designate his loyal

unblooded guard captain to receive his bloodline and his domain upon his death, he needs to use ceremonies of designation, bloodline investiture, and coronation. All three of these can be handled in a single domain action representing several ceremonies over the course of one or two days, as long as the DM agrees that this is reasonable.

the land's choice

Sometimes the best-laid plans of a regent go awry. A queen and her designated heir might meet their deaths at the same time, or she might perish before she has the opportunity to designate an heir. On occasion, the rightful heir is upstaged (or disposed of) by a pretender to the throne. All kinds of trouble can surround the inheritance of power, but an intangible and inexplicable safety net is at work in each and every domain of Cerilia: the ability of the land itself to choose its own ruler.

The emergence of a new regent without the intercession of a priest or a ceremony of investiture is a rare phenomenon, but it does happen, especially when a domain faces a crisis of some kind without a clear leader, or when the natural transfer of power from one legitimate leader to another has been derailed by the interference of an usurper or traitor. No one can predict the course that the land's choice may take, or even whether a particular situation might lead to instantaneous acclamation of a new regent to replace the old. The only thing that anyone can say with certainty is that a full manifestation of the land's choice is every bit as complete and effective as a ceremony of investiture, and that such a manifestation seems to be wrapped in the mystical link between blooded characters and the lands they rule.

The most common occurrence of the land's choice is the creation of a new bloodline to succeed an old one that has died out. If a regent dies as the last of his line without a new heir designated, another character may suddenly be subjected to an instantaneous bloodline investiture (and possibly the land's coronation) if he embodies the virtues that best represent the land. A loyal adviser who served the previous ruler, a common soldier of uncommon valor, or a minor nobleman of great wisdom might all find themselves imbued with godly essence. No one can tell who the land may choose, but the choice is

always a person of exceptional ability and character who has the potential to be a competent ruler. Naturally, this nameless, faceless heir may have a hard time laying claim to the reins of power, but some of Cerilia's greatest legends chronicle the rise of a commoner to the throne.

The other common manifestation of the land's choice lies in the automatic designation of a new heir if the expected heir should somehow prove unsuitable. For example, a king with two proud arrogant sons might plan to pass his rule to the eldest, but at the time of the king's death, the land may bestow the regency of the domain upon their wiser, more intelligent younger sister despite the king's preparations. Or, all the king's children might be skipped in favor of a remote kinsman who can also trace descent from the regal bloodline of the kingdom.

This manifestation is most likely to arise when the designated heir or the current ruler has been elevated to his position through questionable means. If the king of Ghoere conquers Roesone and then designates his second son to become the future baron of Roesone, the land may rebel at the time of the son's inheritance and instead confer the regency of the realm upon a supposedly-disinherited scion of the Roesone family. Heirs that play dirty to worm their way into a regent's favor also have a tendency to be skipped despite their preparations.

In the case of a king dying without a designated heir, the chance of the land's intervention is fairly good (80% or better): the person who was likely to have been designated will probably wake up to find himself the next ruler of the land. This is especially true if the king left behind children or relations who simply weren't designated ahead of time.

If the deceased ruler left no obvious successor, the land selects a new successor in about half of such cases (leaving the throne up for conquest in the other half of such incidences). Unsuitable heirs are frequently passed over, and might be granted the throne in only 25% of these situations. Some rulers attempt to prevent the possibility of the land choosing the next heir by making sure that they designate one before their own death, but certain other rulers are content to let the land choose.

From time to time, the land's choice may take an unusual turn by whisking the bloodline to a third party (and thus out of the hands of a usurper) but not establishing the recipient as the new king. The recipient may need to complete some task or quest in order to finish the process of the land's choice, for example, he might have to free his land from invaders, recapture the stolen crown, be formally recognized through a true ceremony of investiture, or defeat some terrible monster before the land fully acknowledges him as the next king. While Cerilia's history is

checkered with instances of such occurrences, no particular rules apply for game play: the DM can use this as a tool or story to create grand adventures for the PCs.

battlefield investiture

Regents are slain on the battlefields of Cerilia fairly often, perhaps one in six or seven regents meets his doom in battle. If the regent has designated an heir (regardless of whether the heir is on the field of battle that day) the investiture is likely to succeed. If he has not designated an heir, the ruler may still get a chance to pass his regency to the person of his choice before he passes away.

In order to perform a battlefield investiture the dying regent must be attended by the heir whom he intends to be the recipient of his regency. He must also be attended by a priest regent or by a priest lieutenant of the recognized state faith. In other words, if the local priest regent is not available, another priest who answers to the priest regent may suffice. In battlefield investitures, the dying regent is usually badly wounded with no hope of escape, or is actually within a round or two of death. If he has been killed outright, he can't participate in the abbreviated ceremony and pass along his power.

In game terms, this means that a regent can participate in the ceremony while dying—including under the effects of the "negative 10" rule. (Under this optional rule, a character reduced to negative hit points is assumed to be dying, and loses one hit point each round until he reaches -10, which represents the effects of a mortal wound.) A regent who hasn't been mortally wounded but sees no chance of escaping a lost battle may also participate in a battlefield investiture, although this is a less common occurrence.

The battlefield investiture is risky; even if both characters are willing, the success roll is 10 or better, which can't be modified by the expenditure of Regency Points. (If the recipient is already the dying regent's designated heir, success is automatic.) If the investiture is successful, the new king must spend a domain action to undergo a formal investiture at some point in the near future. Each domain turn, he suffers a minor loss of regency (see page 48 of the *Rulebook*) until he takes the time to observe the formalities of investiture. The priest regent who performed the battlefield investiture is not penalized in any way, since this is a free action for him, but he will customarily issue a decree as a temporary measure to ease the transition.

regent death and resurrection

Extremely powerful magic exists that is capable of bringing characters back from the dead. The number of priests who are able to cast *raise dead* or *resurrection* spells is pretty limited in most campaigns—throughout Cerilia, only 9th-level (or more powerful) priests of the deities Nesiric, Ruornul, Sera, and Kriesha have access to these spells. In all of Cerilia, probably no more than fifteen or twenty priests exist who can perform this feat, and even then the decision to bring back a particular character is not an automatic conclusion.

When a regent character dies, the domain power he holds immediately transfers to his heir, whether the heir is designated, undesigned, or chosen on the spot by the land. The regent's bloodline may also be transferred if he has designated an heir to receive it. Should the regent be returned to life at some later time by the use of magic, the former regent does not regain his lost domain; it remains in the hands of his successor. His death severed the link between land and king, and from that point forward, he can never be invested as the ruler of his former domain again, since the land will refuse him. The resurrected character could possibly win a new domain elsewhere in Cerilia, since he retains his bloodline (unless he willingly gave it away by designating it before his death). Unless he builds a new domain, he is treated as a scion and not a regent.

This section details priest spells unique to the BIRTHRIGHT game setting. Only priests that subscribe to the Cerilian pantheon have access to these spells.

Many of the spells that follow are available only to priests of particular deities. Those spells are identified by the deity's name (in boldface) following the school designation. The chance always exists that a priest of a different god will be granted such a spell by his own deity; these possibilities should be discussed between the player and DM.

first level

blood bond

(Enchantment)

Sphere: Combat
Range: Touch
Components: V S M
Duration: 5 rounds/level
Casting time: 1 turn
Area of Effect: Two individuals
Saving Throw: Neg.

Despite its name, *blood bond* has no effect on character bloodlines. Rather, it is an infamous spell that was once granted to Azrai's followers and eventually to Beliniks. Now, war priests all over Cerilia have learned its power.

The spell is cast on two characters simultaneously. Both are entitled to a saving throw, but willing participants may forfeit the save if they wish. If either saving throw succeeds, the spell fails.

Blood bond links the health of the two targets. When one character suffers damage, both participants split the hit points of damage. (The character who is actually struck takes the extra point in the case of an odd number.) If either of the two characters dies, the spell ends. The shared effect applies only to hit points—it does not apply to actual burns, acid damage, etc. A character struck by a *fireball*, for example, would roll his saving throw to determine full or half damage, then divide the damage between the two characters. The second character would not be entitled to a saving throw for half damage, but also would not suffer burns and would not have to roll saving throws for items.

Vos war priests commonly use this spell on the V. War priests of other deities

spells for cerilian priests

prisoner, effectively doubling the damage the warrior can take in battle (assuming the prisoner survives the trauma). The characters share damage regardless of distance between the two.

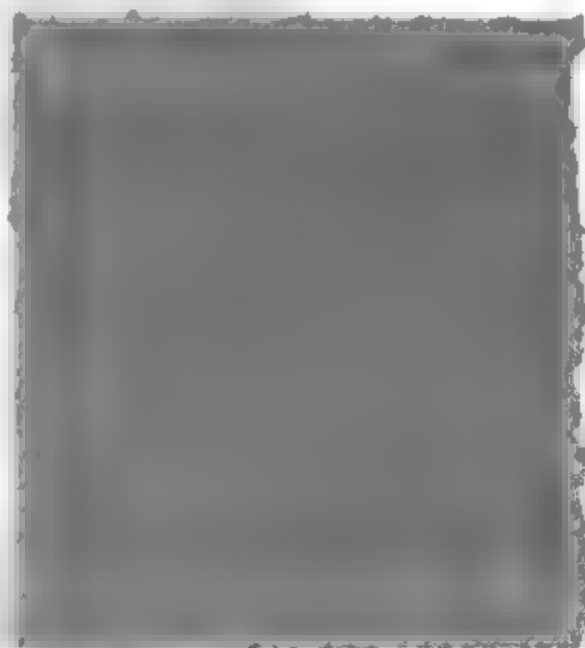
Nonevil priests normally cast this spell only on two willing comrades. Paladins of Haelyn often use *blood bond* to fortify their own shield brothers in battle.

The material components are the priest's holy symbol and a length of red silk ribbon.

know bloodline

(Divination)

Sphere: Divination
Range: 30 yards
Components: V S M
Duration: Instantaneous
Casting Time: 2
Area of Effect: One individual
Saving Throw: Neg.



This spell combines the effects of the 1st-level wizard spells *know bloodline derivation* and *know bloodline strength* (presented in *The Book of Magecraft*). The target is allowed a saving throw with the following modifiers to the die roll based on the strength of his bloodline: tainted, +2, minor +0, major -2, great, -4 (The more powerful bloodlines are easier to detect.)

The caster simply points at the target and concentrates on his bloodline derivation and strength. If the target has a bloodline and fails his saving throw, the caster will mentally learn his target's bloodline derivation (1st level), tainted, minor, major, or great. If the target has no bloodline, a bright white flash of light, visible only to him. The flash is not harmful, but will distract the priest momentarily.

The material components are the priest's holy symbol, an iron rod that bends with the casting (the degree of bend is related to the bloodline strength), and a collection of gems worth at least 5 gp. The gem that corresponds to the target's bloodline is shattered when the spell is completed. The collection of gems must comprise the following: Anduril, garnet, Basalt, amethyst, Bloodstone, opaz, Masela, pearl, Reynir, jade, Vorn, topaz, Azrai, black onyx.

moonbeam

(Evocation)

Sphere: Sun
Range: 10 yds./level
Components: V, S, M
Duration: 1 turn/level
Casting Time: 1
Area of Effect: One creature/level
Saving Throw: Neg

Originally granted to Raornil's followers during the Battle of Mount Deismaar, the *moonbeam* spell has become a weapon against undead for many priests across Cerilia.

Moonbeam uses the power of Cerilia's sun and moon to paralyze undead. When a priest points a talisman at an undead creature and casts this spell, a beam of silver or golden light streaks toward the creature. If the target fails its saving throw, it remains completely paralyzed for the duration of the spell.

The material component is a reflective moon- or sun-shaped talisman (usually depending on the interests of the priest's patron deity). It may be made of glass, mirrored glass, highly polished metal, or polished stone such as hematite.

discern elven influence

(Divination)

Sphere: Divination
Range: 100 yards
Components: V, S, M
Duration: 1 turn +1 round/level
Casting Time: 1 round
Area of Effect: 10 yard radius/level
Saving Throw: None

When humans first battled elves in the forests of Cerilia, many of the gods granted human priests the ability to detect elven influence wherever they went. Since the Battle of Mount Deismaar and the destruction of the old gods, this spell has helped many tribes of humans steer clear of elven territory or attack it in response to the *gheallie Sidhe*.

The priest who casts this spell must hold an object once touched or owned by an elf or half-elf. He then concentrates on the area in question to determine whether elves have influenced the area in the recent past (one month per level of the caster). "Influence" could mean that a group of elves had passed through the area, elves or half-elves are present at the time of casting, or elven magic has shaped or affected the area. The spell would not normally detect a single elf or half-elf that had moved through the area recently unless he did something dramatic while there (killed someone, cast a powerful spell, built a house, etc.).

The caster does not learn the nature of the elves' activity in the area in question. He knows only that elves have been or are currently present. The sensation may vary in strength depending on the activity (it may be especially strong, for example, if a large battle had been fought there).

The priest may probe multiple areas within the spell duration. Successfully probing an area takes a minimum of one round. A 1st level priest can probe as many as 11 areas if he works quickly.

The material component is the elven object, which is not destroyed in the casting.

second level enhance blood ability

(Alteration, Evocation)

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: 3 rounds +1 round/level
Casting Time: 5
Area of Effect: One creature
Saving Throw: None

This spell is identical to the 3rd-level wizard spell of the same name. It enables the target to tap the essence of his bloodline directly to temporarily increase the power of one existing blood ability. The casting priest must know the bloodline derivation, blood ability, and ability power (minor, major, or great) to be affected. When the spell is cast, the chosen blood ability improves one power level—minor to major, or major to great—for the duration of the spell. Blood abilities of maximum level gain no benefit from the spell, and blood abilities that have only one level of power cannot be enhanced.

At the end of the spell's duration, the blood ability returns to normal. The target then may not use the previously enhanced blood ability for one turn (he has stretched the ability beyond its limits). If the blood ability is one that normally operates continuously (such as enhanced sense or courage), then the character loses any continuous benefits garnered by the ability for that turn.

The material components for this spell are two similar objects—one small and one large—representing the bloodline derivation of the target.

(See the appendix on blood ability in the *BIRTHRIGHT Rulebook* for a list of totems.) The caster breaks the smaller of the two totems during the casting of the spell, and the larger symbol shatters when the duration elapses.

third level circle of secrets

(Alteration)

Sphere: All
Range: Special
Components: V, S
Duration: Concentration
Casting Time: 3
Area of Effect: Special
Saving Throw: None

This cooperative magic spell allows a minimum of two and a maximum of twelve priests to make themselves and a number of allies undetectable by normal means. The priests must stand or sit in a circle (two priests position themselves face-to-face while three may make a triangle) so that they are within arms' reach of each other. They then close their eyes and concentrate. The DM may rule that both priests must follow the same deity, or they may be followers of linked deities.

The spell's magic changes the appearance of each priest into some natural terrain feature for as long as the priests maintain their concentration. The terrain feature is dictated by the deity worshiped and the situation (a priest of Erik in a forest, for example, might look like a tree, but if he were in the desert, the priest might appear to be a cactus).

While the spell lasts, the priests look, feel, and smell like the object of their transformation. They remain aware of their surroundings and are able to hear and smell activities around them. They do not actually polymorph into these magical forms, however. A priest who assumes the form of a boulder, for example, may feel rough or smooth like a boulder, but isn't actually as hard as rock.

All passersby, even those searching for the priests, are affected by the magic. Unless greatly motivated, they will assume that these "natural" features are normal for the landscape. Characters who dispute the change in the landscape ("Hey, that boulder wasn't here a minute ago!") are allowed a saving throw versus spell with a +1 bonus for every priest participating in the *circle of secrets*. If the character succeeds, he knows the "natural" features weren't there previously (but he does not actually see the priests). If he fails, he "remembers" that the features were there, after all.

In addition to their own forms, the casting priests may affect one character for every two priests casting the spell. These additional characters stand between the priests or within the circle and change shape along with the priests. These characters need not concentrate or remain still, but may not move out of their places.

If any participant moves significantly or breaks the circle, his form reverts to normal. As long as two or more priests maintain their concentration, however, the rest of the characters remain disguised, no matter how many allies are enclosed. Thus, six priests could cast the spell to include three allies, then four of the priests could move away to pursue other activities. Two priests must remain in concentration to safeguard themselves and the three allies.

A *true seeing* spell or gem can penetrate a circle of secrets. *Detect magic* shows only that magic is present, but not the nature of the magic.

imbue with blood ability

(Enchantment)

Sphere: Charm
Range: Touch
Components: V, S, M
Duration: 1 day/level of caster
Casting Time: 1 turn
Area of Effect: One character
Saving Throw: None

This spell allows a priest to grant a blooded or unblooded character the use of one blood ability for a limited time. The priest casts the spell and invokes the name of his god while holding the target with one hand and his holy symbol with the other.

The priest has no control over the blood ability conferred on the target character. The recipient rolls for a blood ability as if he were rolling up a new blooded character, using Tables 12 and 13 in the *Rulebook*. The bloodline derivation of this temporary ability depends on the casting priest's faith, not the target's nature.

Priest's Faith	Derivation Granted
Hae'yn, Cuiraécen	Anduiras
Erik	Reynir
Nesiric	Masela
Ruornil	Vorynn
Sera, Eloéle	Brenna
Avani, Laerme	Basafa
Kriesha, Belnik	Azrai

Nonhuman priests roll on Table 11, Bloodline Derivation, when they cast this spell to determine the bloodline derivation of the ability they confer.

The strength of the blood ability is determined by the priest's level. If the priest is 5th–8th level, the blood ability granted is a minor one. A priest of 9th–11th level confers a major ability, and a priest who is 12th level or higher grants a great ability.

The target of the spell instantly knows the blood ability he gains and how to use it. If a char-

acter receives a blood ability he already has, that ability is improved by one level, if applicable. Otherwise, the spell is wasted.

The material components are the priest's holy symbol and a few strands of hair pulled (not cut) from the target's head.

totem beast

(Conjuration/Summoning)

Sphere: Animal
Range: 1 mile
Components: V, S, M
Duration: 1 day/level
Casting Time: 1 turn
Area of Effect: One creature
Saving Throw: None

Similar to the 1st-level wizard spell *find familiar*, this spell allows a priest to summon an animal that represents some aspect of his faith. If the spell succeeds, the animal appears 1d6 turns after the casting and remains with the priest one day for each level of the caster.

The totem beast does not add hit points to the caster, nor is it linked in such a way that the two cannot be separated. The animal summoned to the caster's side obeys the caster's commands and understands all verbal commands issued by the caster. No mental telepathy exists between the pair. The animal does not understand speech or commands issued by anyone other than the caster, even if they speak the same language as the priest.

Different gods grant different totem beasts to their followers. The priest has no control over the type of animal gained. The following list provides examples of animals that may appear to priests of different deities.

Deity	Beasts
Erik	bear, falcon, fox
Nesiric	seal, swan, otter
Eloéle	cat, raven, rat
Kriesha	wolf, owl, badger
Belnik	varsk, vulture, wolverine

This list is not exhaustive; a different type of animal may appear to a priest depending on the god's wishes and the priest's location. A priest of Belnik in Khimas, for example, may summon a hyena, for example. Lower level priests tend to gain smaller creatures, while higher level priests are sometimes granted larger beasts.

The *totem beast* may have 1 HD for every three levels of the caster up to the maximum Hit Dice normal for such a creature. If a 5th-level priest of Erik cast the spell and was visited by a black bear, the bear could have up to two hit dice. Once the DM determines the creature and its possible hit dice, he may grant maximum hit dice or roll for the possible range (in this case, 1d2).

No priest may ever have more than one *totem beast* at one time. The animal always departs peacefully at the end of the spell (unless it was mistreated, in which case it might leave earlier or turn on its master). The priest is free to dismiss the animal sooner if desired. A priest may summon only one *totem beast* in a 30-day period.

Success of subsequent castings will depend on the priest's treatment of previous animals. If an animal were endangered or mistreated, further attempts may fail until an amount of time has passed or the priest atones for his actions in kind (such as caring for sick or injured animals).

The material components are 10 gp worth of high quality food appropriate for local animals (beef, chicken, and the like) and a collar or leash made of fine gold wire.

fourth level

blood bank

(Enchantment,

Sphere: Guardian
Range: Touch
Components: V, S, M
Duration: 1 week/level
Casting Time: 1 turn
Area of Effect: One character
Saving Throw: Neg.

By use of this spell, a priest may transfer a character's bloodline and blood abilities into a magical container. The container must be at least the size of a man's fist and must have a material cost of at least 500 gp. The scion may be a willing participant in this spell, but the spell can be cast on an unwilling target. If the scion resists, he is allowed a saving throw versus death magic with a +1 bonus for every ten points of bloodline strength he possesses.

Once the bloodline is transferred, the scion may access his bloodline if he places himself in contact

with the container. This also grants access to any accumulated Regency Points, and the character may collect and spend RP normally.

If the scion and the container are separated by more than 10 feet, the bloodline is rendered inert for as long as they remain apart. If the scion is a regent, he cannot perform domain actions, collect RP, or spend RP while separated from his bloodline. The character is treated in all ways as if he is unblooded. This may prevent a true wizard from casting spells.

If the container is broken or seriously damaged (a metal vessel might be crushed flat, for example) but remains within 10 feet of the regent, the bloodline immediately reverts to its owner and the spell is broken. If the container is broken or seriously damaged at a distance of more than 10 feet from the scion, the bloodline and regency are lost forever.

When the spell's duration elapses, the magic of the *blood bank* spell transfers the bloodline back to the scion if he is within one mile of the container. If the scion is more than one mile from the vessel, the bloodline and regency are lost forever.

No known magic can transfer a bloodline from a container into another individual while the scion lives. Bloodtheft is impossible while a bloodline is banked; if the regent dies by any means, the bloodline and regency, if the bloodline resides within the vessel, it is immediately transferred to a designated heir. Without an heir, the land chooses the recipient of the regency.

The material components are a lock of the scion's hair, a handful of dirt from his domain (if a regent) or homeland (if a nonregent), and a garnet worth 100 gp.

inheritance assurance

(Enchantment)

Sphere: Protection
Range: Touch
Components: V, S, M
Duration: 1 month
Casting Time: 1 turn
Area of Effect: Two creatures
Saving Throw: Special

Valued highly by regents across Ceriba, *inheritance assurance* guarantees that if a regent dies prematurely or far from home, his regency and bloodline pass to his chosen heir.

Both the regent and heir must be present for the casting of the spell. As long as the spell is in effect, the heir receives the scion's bloodline, abilities, and regency upon the instant of the scion's death. Even bloodtheft is impossible while this spell is in effect. The spell ends immediately how-

ever if the designated heir dies before the scion.

If bloodthrift is attempted with a *tighmaevri* weapon, the scion must roll a saving throw to prevent losing his bloodline and regency. The scion gains a +1 bonus to the roll for every 10 points of regency he possesses.

This spell cannot be cast on an unwilling regent, but the heir may be unwilling. In such a case, the unwilling heir must be restrained during the casting in order for the spell to work.

The material components are a lock of hair from the scion and heir and a small silver paten on which the hair is placed. The paten is not consumed in the casting.

fifth level

watery travel

(Alteration)

Sphere: Elemental (Water)
Range: Touch
Components: V, S, M
Duration: 1 turn +1 round/level
Casting Time: 5
Area of Effect: One creature
Saving Throw: Neg

This spell is similar to the 5th-level priest spell *pass plant*. The target must immerse himself in a

body of water (a lake, river, stream, or a full bathtub); the priest then casts the spell. The target and up to 100 pounds of his clothing and equipment are then transformed into water. The target remains aware of his surroundings and is able to move under his own power (though he must remain in water) for the duration of the spell. An unwilling target is entitled to a saving throw to resist the effect.

The watery individual moves at a rate of one mile per round regardless of the movement, speed, or conditions of the body of water; he would move across a still pond or upstream during a thunderstorm at the same rate.

The target of the spell may choose to make use of ice or groundwater to pass through seemingly dry areas. If the target allows himself to seep into the ground or passes from a river or pond into the groundwater, he moves one-half mile per round.

Regardless of the depth of the groundwater, the watery character retains a general sense of direction. He will be unable to see anything, but can hear reasonably well while in water form.

When the spell expires, the character immediately transforms into his normal form. If he is within a few feet of dry land, the magic thrusts him safely onto land, his clothing and gear dry. If he is farther offshore, he must swim or be rescued by friends. If the character is traveling in groundwater, he dies instantly. Practitioners of *watery travel* have been known to disappear forever.



sixth level

restore bloodline

(Alteration)
Reversible

Sphere: Necromantic
Range: Touch
Components: V, S, M
Duration: Permanent
Casting Time: 4
Area of Effect: One creature
Saving Throw: None

This powerful spell allows the caster to restore a target's depleted or stolen bloodline, including any blood abilities lost as a result. *Restore bloodline* works on any living scion who has lost all or part of his bloodline through some magical means (such as the blood drain of a spectral scion or similar method). The spell has no effect on victims of bloodthief who are brought back to life, or characters who give away their bloodlines willingly (by bequeathing them to an heir).

The reverse of this spell, *destroy bloodline*, may be used to blast a scion's bloodline into nonexistence. By touching the victim, the casting priest uses his deity's power to erase the target's bloodline. The victim is allowed a saving throw versus death magic; if he fails, his bloodline and all blood abilities vanish permanently. Only a *restore bloodline* or *wish* spell can bring the bloodline back.

Use of *destroy bloodline* is frowned upon in most parts of Cerilia: in some areas, it is banned entirely. Most scions feel that the spell wastes a rare resource; they would rather see bloodlines transferred or stolen than destroyed forever.

The material components for *restore bloodline* are the priest's holy symbol and a length of red velvet ribbon that is tied about the target character's head. The component for the reverse is a small sewing needle made of pure gold.

quest spells

Quest spells are detailed in the *Tome of Magic* sourcebook. In short, they are powers allowed only to priests of at least 9th level (but are usually reserved for priests above 12th level). These are not spells a priest can normally pray for; rather, a deity may grant a priest the ability to cast a quest spell in order to accomplish some larger purpose. The character may pray for a quest spell in order to accomplish a mission for his deity, or the deity may present a priest with a quest and grant him the spell to help him reach his goal. Material components are determined at the time the spell is granted to the priest.

Cerilian deities have been known to grant quest spells on special occasions. Because of the continent's tumultuous past—the rise and fall of the empire—and the ever-growing power of the awnsheghlien, the gods have sometimes seen fit to impart a quest spell on a devout and motivated follower.

The following are examples of quest spells that Cerilian deities might grant (according to the rules presented in *DM 1*). The need were great enough. One spell is provided for each deity, but the DM may invent others if the need arises.

avatar form

(Alteration, all deities)

Sphere: All
Range: Touch
Components: V, S, M
Duration: 1 hour/level of caster
Casting Time: 2 turns
Area of Effect: One creature
Saving Throw: None

This spell must be cast upon a willing worshiper of the same faith as the priest commanding the spell. Attempting to cast it on a nonbeliever would be considered sacrilege, and could cause the priest to be stripped of his god's favor (spells, special abilities, etc.) until he performs a suitable act of atonement.

By means of this spell, the priest grants the form of the god's avatar to himself or a fellow worshiper. (The avatar forms of each Cerilian deity are described in the first section of this book under the individual god descriptions.)

The recipient gains no additional powers, but is in all ways transformed into the avatar. The individual's appearance, voice, scent, and mannerisms fit the avatar in all ways. The character cannot be detected as anything other than the avatar by any means (true seeing, for example, would not reveal the transformation).

haelyn's wisdom

(Conjuration/Summoning, Haelyn)

Sphere: All

Range: 0

Components: V, S, M

Duration: Special

Casting Time: 1 turn

Area of Effect: The caster

Saving Throw: None

Haelyn's priests often serve as advisers and ministers to lords and kings of Anuirean realms. They must be wise and knowledgeable, but they are mere mortals. Sometimes, they require divine advice.

Haelyn's wisdom has the power to grant divine advice to the casting priest. The spell temporarily summons the spirit of a dead champion of Haelyn. The champion, invisible and noncorporeal, will stay with the priest for the duration of the spell, answering questions and giving advice when needed.

This "invisible adviser" draws on the wisdom it gained during its life and its afterlife. It should be considered a specialist in sage advice in regard to one sphere of knowledge specified during the casting of the spell. The adviser might be an expert on combat, war, law, Anuirean history, or any field related to the worship of Haelyn.

The adviser probably won't be knowledgeable concerning things out of its area of expertise. For example, a priest of Haelyn might summon an invisible adviser to help her plan a large battle. That adviser can provide splendid advice regarding the deployment of troops, the logistics of supply, and activity on the battlefield. The adviser will be less helpful regarding personal combat, and of nearly no use regarding decisions of law or economics.

The duration of the spell depends on Haelyn's wishes. Usually, the adviser remains throughout the current crisis. If the adviser was summoned to help with the planning and execution of a particular battle, the spirit stays until the battle ends. As a general rule, the spell seldom lasts more than a month.

Haelyn may call back the spirit if he thinks the adviser has been misused or the priest is letting the spirit make decisions. The adviser is meant only to supplement the wisdom and knowledge of the casting priest, as if it were a powerful *augury* or *speaking with dead* spell. If the casting priest abuses or misuses the advice given by the spirit, Haelyn will first warn the priest, then recall the adviser.

erik's animal compulsion

(Enchantment/Charm, Erik)

Sphere: Animal

Range: 1 mile

Components: V, S, M

Duration: 1 day/level of caster

Casting Time: 1 hour

Area of Effect: One individual

Saving Throw: None

Erik sometimes grants this spell to his druids when they must venture into dangerous territory alone, or when they must send others on difficult missions.

The recipient of *Erik's animal compulsion* will receive the aid and assistance of all natural beasts within range of the spell. For the most part, these creatures are not able to communicate with the target, but an animal might be able to coerce the target to follow it to fresh water or lead him to safety. The animals are unable to understand commands or the character's needs and desires.

If the target of the spell were dying of thirst in the desert, for example, local animals would try to lead the character to water. If he were starving, they might bring food to him. If the recipient of *Erik's animal compulsion* were under attack, all natural beasts in the area would do their best to defend him.

In addition, natural animals cannot be compelled to act against the target of the spell. Dogs will not track the druid if their masters wish him ill (Erik knows), while war horses shy from charging.

Erik's animal compulsion overrides any other charms or natural compulsions that might cause animals to attack or hinder the character. Only another quest spell has a chance of counteracting it while the spell is in effect.

warlords of cuiraécen

(Alteration; Cuiraécen)

Sphere: War (ToM)
Range: 100 yards
Components: V, S, M
Duration: 1 month
Casting Time: 1 turn
Area of Effect: One War Card Unit
Saving Throw: None

This spell affects one War Card unit (usually the 2nd tier) and gives it a powerful military force for the god of battle. The spell lasts a full month or until the unit is destroyed or disbanded.

When this spell is cast, it changes the target unit in a way specified by the caster. For every three levels of the caster, the spell adds a +1 bonus to any combination of the unit's ratings, Move, Melee, Defense, Charge, or Missile. A 9th-level caster might improve a single ability by +3 or she might improve three abilities by +1. The spell cannot create a new mode of attack (units without the ability to charge, for example, cannot gain that ability), and it cannot increase a unit's move beyond twice its original value.

In addition to these bonuses, the unit is improved to three Morale icons (Swords, Pennant, and Shield). The affected unit is not immune to routs, but it becomes much more brave in the face of the enemy. The spell also grants the unit a -4 bonus to all unit saving throws.

The warlords of Cuiraécen are an imposing sight. Thunder and lightning strike behind and above them, and sparks fly when they wield their weapons. The voice of Cuiraécen moves them to great deeds of glory, and his power flows through their limbs. The very sight of them is sometimes enough to make weak units flee the battlefield in terror.

ship of tears

(Summoning; Nesiríe)

Sphere: Elemental (Water)
Range: 100 yards
Components: V, S, M
Duration: Special
Casting Time: 1 hour
Area of Effect: Special
Saving Throw: None

When Nesiríe's priests need to undertake long voyages, they may be allowed to use Nesiríe's *ship of tears*. Formed out of the longing and sorrow of the world, this spell creates a ship made entirely of water, though it feels as solid as any wood. It may carry up to two people per level of the casting priest. Nonworshippers of Nesiríe may be disconcerted when boarding this flowing, blue-green ship of water.

When Nesiríe's priest casts this quest spell, she stands on a shore and begs her goddess for transportation to some far place she could not otherwise reach safely. The *ship of tears* rises from the water, and she and her companions may board.

The ship sails at incredible speed, being one with the water. No one has ever tracked its speed accurately, but legend tells that the *ship of tears* can circumnavigate Ceruha in less than a month.

The ship travels anywhere the priest directs. The *ship of tears* is a new journey only by Nesiríe's will. Passengers had best not offend Nesiríe while aboard the ship, or they may find themselves swimming home.

No water creature, natural or otherwise, will attack the *ship of tears*. No matter how motivated, could never sail quickly enough to attack the ship. Weather has no effect on the ship or passengers. Some say the ship can even go under water, protecting its passengers in a bubble of air, to avoid unusual trouble. When the ship arrives at its destination, it waits for its passengers to disembark, then dissolves into the surf.

This is not a few magical vessels that may be granted more than once to the same priest. Nesiríe sometimes allows a priest to "book passage" for a return trip, depending on the nature of the quest.

mebhaighl touch

(Conjuration; Ruornil)

Sphere: All
Range: 0
Components: V, S, M
Duration: 3 months
Casting Time: 1 day
Area of Effect: One province
Saving Throw: None

Ruornil's priests are few and scattered. Their leaders generally control small holdings in the forests of Cerilia, hidden from prying eyes. They concern themselves with Ruornil's war against the Shadow and strive to make themselves powerful enough to resist it.

When a priest regent of Ruornil finds himself unable to tap his holdings for the energy to cast a realm spell (if he is out of range of his ley lines, for

example, he may cast *mebhaighl touch*. The spell directly affects the casting priest, allowing him to tap the magical energy of a single province. He must remain within the same province for the duration of the spell (as soon as he leaves its boundaries, the spell ends). He is able to cast realm spells as if the unclaimed source holdings in the area were temple holdings under his control. The priest may then cast any realm spell he knows using the *mebhaighl* as a temple holding.

Example: Ruorlen, a 15th-level priest, has fled his enemies to Caricle—specifically, the province of Mountainsedge (3/4). Currently, the only source holding in the province is a source (0) held by the Eyeless One, Ruorlen, who has been granted *mebhaighl touch* as a temple holding.

mebhaighl as the equivalent of a temple (4) holding. Over the next three months, he may cast as many as three realm spells in Mountainsedge that require a holding level of 4 or less.

Sera's blessed luck

(Enchantment/Charm; Sera)

Sphere: Chaos
Range: Touch
Components: V, S, M
Duration: 1 week +1 day/level
Casting Time: 1 turn
Area of Effect: One creature
Saving Throw: None

A priest may imbue any willing worshiper of Sera with *Sera's blessed luck*. This powerful spell almost always benefits the recipient, but true to Sera's nature, the spell sometimes confers ill luck.

While a character is affected by this spell, he must roll twice for all die rolls—attack and damage rolls, proficiency checks, saving throws, and so on. He is almost always allowed to take the better of the two rolls. If either of the two rolls comes up with the worst possible result (a 1 on an attack roll, or a 00 on a thief ability check, for example), the character must take that result instead of the better roll.

If both rolls on any given check come up as the worst possible checks, then Sera has frowned upon the recipient of the spell. For the remainder of the duration, the character is forced to take the worse of the two results.

If both rolls on any given check come up as the best possible results, the player may apply a +3 bonus to any two die rolls during the next 24-hour period.

Avani's resuscitation

(Necromancy; Avani)

Sphere: Healing
Range: 0
Components: V, S, M
Duration: Special
Casting Time: 1 turn
Area of Effect: 100-yard radius
Saving Throw: None

Under certain circumstances, priests of Avani can use the healing power of the sun to revive injured or fallen friends.

This spell may be cast only during daylight and lasts until the sun sets. In the Khinas, where this spell can last 12 to 16 hours. In other parts of Cerilia, the duration may be significantly shorter (during a Vosgaard winter, daylight may last only eight hours).

When cast, the sunlight of Avani shines brightly, even through cloud cover (even magically summoned or created clouds), and confers healing powers on the bodies of anyone within 100 yards of the casting priest. In order for the magic to work, two conditions must be met: Characters must be exposed to the sunlight (the priest or his allies may have to drag fallen comrades into the sunlight), and characters to be healed must be worshipers of Avani or characters designated by the priest. This prevents the priest's enemies from being healed.

Avani's resuscitation is an extremely powerful healing spell. While cast, it affects characters who heal at a rate of one hit point per turn. The healing sunlight can also cure blindness, cure disease, and perform other physical healing magic. The spell can cure certain magical afflictions; it cannot restore lost levels or remove curses.

Avani's spell can even raise dead and regenerate. As long as the sun has not set on a dead or maimed character, the spell will restore lives or limbs at the last light of the day. Restored characters need not make system shock rolls because of Avani's direct influence. A character raised from the dead by this spell has 1 hit point at sunset.

This spell does not affect elves, though half-elves who believe in the human pantheon may be healed. Dwarves and halflings may be healed if they are allied to Avani or the casting priest. Orog, humanoids, and other nonhumans seldom benefit from Avani's power—only those who have allied themselves with Avani's servants stand a chance of receiving the healing gift. Other creatures may be healed at the DM's discretion.

daythief

(Conjuration/Summoning, Eloële)

Sphere: Animal
Range: 1 mile
Components: V, S, M
Duration: 1 week +1 day/level
Casting Time: 1 turn
Area of Effect: One creature
Saving Throw: None

Only intelligent and subtle priests of Eloële will be granted the use of this quest spell.

This spell summons a bird—a daythief (a bird holy to most of Eloële's worshipers)—that serves the priest for the spell's duration. The bird is highly intelligent with regard to obeying orders and uses cleverness and innovation to achieve its master's goals.

The daythief's primary purposes are to spy and steal for its master. As a spy, it can fly anywhere a bird can normally go and can relay information to its master upon its return by speaking in a voice understandable only to the priest. It can answer questions about its spy mission, but it cannot make judgments or perform extrapolations from existing information.

The bird also has the ability to locate and steal small objects. The daythief can carry an object in its claws or beak up to three times its own weight and still fly to its master. The bird can be sent to steal specific objects or might steal things on its own that its master might find useful. It cannot use its uncanny intelligence or magical speech to explain why it steals a particular object.

The daythief cannot be captured or harmed. It is said that Eloële protects her holy bird or replaces destroyed daythieves with new birds to serve her faithful priests.

laerme's emissary

(Enchantment/Charm; Laerme)

Sphere: Charm
Range: 0
Components: V, S
Duration: Special
Casting Time: 1 turn
Area of Effect: The caster
Saving Throw: None

Priests of Laerme value beauty and romance above all other worldly things. Pacifistic by nature, they often find themselves in the roles of ambassadors between enemy lands. On very special occasions, their goddess may grant the use of this quest spell to aid their peacemaking endeavors.

The priest casts this spell upon himself to make him seem reasonable and inoffensive to all Cerilian creatures of Intelligence 8 or better. As long as the affected priest puts forth a "friendly" appearance (using Table 59: Encounter Reactions in the *DUNGEON MASTER*® Guide), no creature of sufficient intelligence will react to him in a manner worse than "indifferent."

The power of this spell allows priests of Laerme to attempt impossible missions in the field of diplomacy. A priest influenced by this spell could safely travel through an elven or awnshegh realm, knowing that no intelligent creature—even the awnshegh—will attack him as long as the priest maintains a friendly, helpful attitude. In addition, a normally unreasonable or evil character will at least consider what the priest has to say, rather than dismissing his pleas or arguments out of hand.

This spell does not *charm* creatures into helping or obeying the priest. It will not magically stop an attack in progress or provide the priest with cover so he can enter an enemy's realm and assassinate him. Should the priest do anything, or allow his allies to do anything, that would compromise the integrity of the magic, Laerme will withdraw her protection immediately.

The spell's magic usually lasts for the duration of a particular mission. This might mean several days of travel through different realms, or it could mean one audience with a powerful individual. The spell usually expires after a month unless the priest has not yet accomplished his mission.

Kriesha's cursed quest

(Abjuration, Kriesha)

Sphere: Protection

Range: 1 mile

Components: V, S, M

Duration: Special

Casting Time: 1 hour

Area of Effect: One individual

Saving Throw: None

Legends tell that only the most powerful High Priestess of Kriesha will ever be granted the use of this quest spell. However, the legends also say that she may be granted this spell several times during her career.

When this spell is cast, the priestess specifies a single individual who she has personally seen at least once. This character is often a hero of an enemy faith. The casting priest then specifies a particular quest in which the target is currently engaged. The spell then takes its hideous effect.

As long as the victim of the spell remains on the specified quest, he is subject to all the effects of *curse* (reverse *remove curse* spell as well as other misfortunes (bad weather, attacks of wild animals, and so on) the DM wishes to enforce). The spell works in devious ways, making the victim's life extremely difficult and dangerous while he continues on the specified quest. If the character turns aside the quest, the curse temporarily lifts, making life seem fair and pleasant again.

This spell is most often invoked when a champion of another faith attempts to hinder or destroy those faithful to Kriesha. The spell's stated intent must be very specific. The *cursed quest* cannot encompass "any time the character acts against a worshiper of Kriesha," but it might work when the character acts to destroy Kriesha's temples in Lutkhovsky.

The DM must always specify at least one way that the *curse* may be lifted. The victim of the spell won't know this solution, nor will the casting priest. However, the power of the other gods may try to provide hints to the victim as a means of balancing the power of the spell. Suggested ways of removing *Kriesha's cursed quest* include

- ◆ Slaying the caster of the spell
- ◆ Finding a holy relic of one of Cerilia's other deities to use as protection.
- ◆ Destroying a holy relic of Kriesha, and
- ◆ Performing an important and dangerous task to win another god's favor (and protection)

tattoos of protection

(Enchantment/Charm, Belinik)

Sphere: Protection

Range: Touch

Components: V, S, M

Duration: 1 month

Casting Time: 1 hour/tattoo

Area of Effect: One creature

Saving Throw: None

When the Prince of Terror's legions enter battle, he sometimes grants his war priests the ability to protect noble followers. By use of this spell, a priest of Belinik may inscribe *tattoos of protection* onto himself or one ally.

A *tattoo of protection* can contain the magic of any priest spell from the sphere of protection that the priest could normally cast. The priest may inscribe as many levels of magic into his tattoos as he has levels of experience. A 12th-level priest of Belinik, for example, could inscribe up to 12 levels of protective magic into one set of tattoos; this might be two 6th-level spells, or one 6th-level and two 3rd-level spells, and so on. The priest may inscribe the same spell several times.

The target of the spell can activate any of these protective spells by touching the appropriate tattoo with a free hand and crying the name of Belinik aloud. When an individual tattoo is activated, it glows slightly and the spell inscribed within works for its normal duration. When the spell duration elapses, that individual tattoo fades slightly and cannot be used for a number of hours equal to the spell level.

◆
 "Once more Haelyn the Lord of Noble War calls upon you—his faithful, his devout, his mighty—to stand tall and face the evil that encroaches from the depths of the Spiderfell. Prelate Alain has declared that the recent incursions of the Spider's abominable minions must cease. So, brothers and sisters, sharpen your blades and pray to our noble and holy patron for your most potent battle magics, as only the righteous wrath of our knighthood's weapons and war spells will turn the tide against the gods-cursed abomination known as the Spider."

Burren Wescot, Paladin
 Endieran Knight of Haelyn

◆

Quite a few spells already known to players allow spellcasters to affect the outcome of a battle between two armies. But most conventional priest spells, while capable of being used in a full-scale war, are not to be of use in a full-scale war. On the other hand, the month required to cast realm magic renders realm spells impractical for both offensive and defensive purposes in war. To overcome both faults, this chapter describes *battle spells*, a type of magic that enables priests to draw from a repertoire of spells that will enhance their role to make them a vital part of any military campaign.

existing war magic

Of the spells currently available to priests, those that are worthwhile in war—able to affect whole units, not just personal encounters on the battlefield—are somewhat limited. The War Cards included in the *Barren Wescot* set and the *Cities of the Sun* accessory identify many spells useful in armed engagements. The following list incorporates all the conventional cleric spells listed on War Cards in both the boxed set and *Cities of the Sun* and is thus a complete list of spells currently approved for use as war magic.

battle magic

Blesses: Bless, chant, prayer
Fogs: Pyrotechnics, obscurement, control weather
Massmorphs: Hallucinatory forest
Transmutations: Transmute rock to mud, transmute water to dust
Walls: Wall of fire, wall of thorns
Priest Spells:
D: Destroyed Result Fire storm
R: Rout Result Call lightning, flame strike, blade barrier, fire seeds, creeping doom, symbol, earthquake, holy word
F: Fall Back Result Pyrotechnics, insect plague, sunray, illusory artillery (ToM), spike growth, spike stones

NAVAL WAR MAGIC FROM CITIES OF THE SUN

Barriers: Lower water
Blesses: Bless, chant, prayer
Crew-affecting spells:
D: Destroyed Result None
R: Rout Result Blade barrier, symbol
F: Fall back Result: Confusion, pyrotechnics, insect plague
Fogs: Pyrotechnics, obscurement, control weather
Movement: Control weather, control winds
Turn Wood: Turn wood
Priest Spells:
D: Destroyed Result Fire storm
R: Rout Result Wall of fire, call lightning, produce fire, fire seeds
H: Hit Result Warp wood, flame strike

This list offers priests many options for spellcasting in battle. However, a creative player and an innovative DM can expand this list, making priests even more effective on the battlefield.

creating new battle spells

Using the research action during a domain turn, a priest can create a new battle spell by converting existing conventional spells. When a spellcaster decides to create a new battle spell, he starts by looking through his spell book. Although any spell he already knows has the potential to become a battle spell—the priest must simply figure out how to do it.

For every three levels of the original spell (rounded up), the priest must spend one month (and one action) researching how the spell might

be converted to a battle spell. For example, if a priest wanted to convert the 1st-level spell *entangle* into a battle spell, he would have to spend one month researching the conversion. If he wanted to convert the 4th-level spell *cloak of bravery*, he would have to spend two months in research.

After expending the required amount of research time, the priest attempts to cast the spell. The player rolls 1d20; a roll of 20 succeeds. The priest has several ways to improve his chances:

- ◆ For every three levels of experience the priest has gained (rounded down), he reduces the required die roll by 1 point (a 4th-level priest thus succeeds on a roll of 19 or 20).
- ◆ If the priest has attempted the same spell previously and failed, for every success roll the priest has tried for the same spell, he reduces the required die roll by 1 point. (Presumably, he has learned something from past attempts.)
- ◆ The priest can spend RP and/or GB to improve his roll, reducing the required result by 1 point for each RP or GB spent.

Example: An 8th-level priest researches what she hopes will become *Erik's entanglement*. She has tried once and failed; she will also spend 2 RP to aid the attempt. She receives a bonus of 5 points (2 points to her because of her priest status attempt, and 2 RP), she therefore needs a roll of 15 or better to succeed.

If the priest fails the conversion, she can undergo another period of research and try again, or simply abandon the spell as unconvertible.

If the priest succeeds in the conversion, she gains a new spell—the battle spell version of the conventional spell she had before. She memorizes the spell in the same way, but can cast it only in battle situations. The battle spell's level is the same as that of the conventional spell from which it was converted. The caster may memorize it in place of a conventional spell.

lieutenant research

Any regent has the option to assign the creation of battle spells to a lieutenant. The lieutenant may then teach the spell to others, creating a corps of priests prepared for the battlefield. A priest regent also has the option to assign the research to a lieutenant, then learn the spell from the lieutenant. (This course of action might be efficient for high-level spells that would tie up the priest in research for many months.)

In either case, the lieutenant's own level (not the PC's) determines modifiers to the success roll for the conversion. If the priest or other regent may spend RP and/or GB on the lieutenant's behalf. If the lieutenant successfully converts the spell, the priest regent must then spend one research action learning the spell, then must

roll to see if he learned it correctly. The regent must roll 10 or higher on 1d20; he may improve his chances by spending GB and/or RP.

a note for dungeon masters: battle spells and game balance

No matter how much time and effort a PC priest spends researching a spell for conversion to a battle spell, it becomes a battle spell only with the DM's approval. Most DMs will encourage a player to propose an idea for a battle spell before spending the time to research it—the rationale is that a priest would know which spells could or could not be converted.

Some DMs, however, may decide that the PC must first research the spell before learning whether the spell will be allowed. This situation may cause some arguments between PCs and DMs, but this system does carry the element of realism—until the research is finished, the priest probably will not know whether the conversion was possible.

When the DM grants approval for a spell, he may do so with the contingency that the PC's first casting of the spell occurs on a trial basis. Priests know that initial use of a new spell may yield unexpected results; the DM, meanwhile, might wish an opportunity to test the spell in play to ensure that its effect does not jeopardize game balance. If necessary, the DM may adjust the spell or prohibit it entirely. In cases where a spell must be disallowed, the DM should explain that something about the workings of the spell is generating resistance—and the deity simply refuses to grant it power in that way.

As discussed previously, many conventional spells listed in the *PHB* can be converted into battle spells. Spells from *Tome of Magic* can also be converted; in addition, that book includes spells designed for battles and large engagements. (See the last pages of this book for recommendations in using *Tome of Magic* spells and magical items in a BIRTHRIGHT campaign.)

The most important ingredient in converting any spell is common sense. Battle spells are meant to provide a new style of magical power; however, they must not

unbalance the game. The DM must judge whether a spell is appropriate to the battlefield and ensure that the spell is not abused. Even an acceptable spell that wins several battles for a player or his allies will gain notoriety. In future engagements, the player's forces may very well encounter other priests casting similar magic for the opponent's side.

battle spell details

War Card battles are played in rounds. Each round consists of a movement phase, an attack phase and a morale phase. The effect of any battle spell occurs during the magical attack step of an attack phase. Magical attacks precede all other forms of attack (stationary missile, charge, melee, moving missile) in this phase. For more information about War Card battles and attack phases, see the "War Cards" chapter of the *BRIGHT* Rulebook.

Battle spells have the same characteristics (school, range, duration, components, etc.) as conventional spells. When converting a conventional spell to a battle spell, the player and DM must specify these elements as well as rules for the spell's use.

A note about War Card rounds: War Card rounds are not defined in terms of concrete length. A War Card round may be long or short, necessary for opponents to proceed through all phases of the round. As a result, rounds can be fairly long. Battle spells should still be measured in terms of War Card rounds, however, regardless of the implications applied to each round.

Sphere: The sphere for a battle spell always matches that of the conventional spell from which it was converted. Thus, the battle spell *Erik's entanglement* and the spell from which it was converted, *entangle*, both belong to the Plant sphere.

Range: All battle spells, unless improved upon (see "Further Modifications," below), have the same range. They can be cast on units in the same battlefield square as the caster or into one adjacent square.

Components: Battle spells use the same components as their conventional counterparts but in larger quantities. Material components are usually multiplied 10 to 100 times—a battle spell based on *spiritual hammer*, for example, would require 50-100 actual war hammers (which are consumed in the casting). As a general rule (with the exception of conventional spells already requiring expensive components), the components of a battle spell cost 1 to 4 GB and weigh 50 to 100 lbs. As a result, priests who participate in battles tend to ride in "spell wagons" containing scrolls, holy symbols, braziers, and components.

Verbal and somatic components are sometimes multiplied, sometimes not. If the DM (or player) chooses, acolytes or other priests may be required for the casting of complicated spells. For example, *barkskinned unit* (converted from the *barkskin* spell) has verbal, somatic, and material components. A priest casting the spell might need three acolytes to get the bark and bark can be as hard to get as the spell itself, and a priest would need the time necessary to gather the bark in order to cast the spell. Such details are left entirely to the DM and the player.

Duration: Few battle spells last very long. The duration of a battle spell usually relates to the duration of the conventional version of a spell.

Usually, duration is either instantaneous or one War Card round per level of the caster—under only the rarest circumstances might a battle spell duration be longer than that of its conventional spell. The duration is suggested by the player and approved by the DM using existing battle spells (see below) for guidelines.

If a spell's duration is one War Card round, its effects begin during the magical attack step of the attack phase and last until the start of the next round's attack phase (in other words, they last through the remaining steps of the current attack phase, through the current round's morale phase, and through the next round's movement phase).

Casting Time: If the conventional version of a spell requires less than one combat round of casting time, then the battle spell equivalent should require one attack phase to cast. Conventional spellcasting times of at least one combat round but one turn or less should convert to three attack phases. Conventional spells that take longer than one turn to cast are probably not appropriate for the battlefield without special preparations. Again, the DM makes the final call.

A casting time of one attack phase means that the spell takes effect during the magical attack step in which it was cast. A casting time of three attack phases means the spell requires that phase

(1) plus the next phase (2) and takes effect in the attack phase of the following round (3)

Area of Effect: Battle spells affect one target area on the battlefield or one unit. This may be improved (see "Further Modifications") at the DM's discretion.

Battle Spells and Individuals

When a battle spell affects a PC or NPC accompanying a target unit, the character suffers the effects of the conventional version of the spell. This allows the character a chance to react to the spell and affords him a saving throw (if applicable). Thus, Erik's *entanglement* cast by a 5th-level priest would strike a PC accompanying a unit as a normal *entangle* spell. The PC is allowed a saving throw as detailed in the spell description in the PHB.

Spell duration is the exception to this guideline. The effect of a battle spell on an individual (and the unit) lasts as long as its battle spell duration. Thus, a PC affected by Erik's *entanglement* would suffer the effects of an *entangle* spell only for the battle version's duration.

Saving Throw: Most battle spells do not allow saving throws for units. Some spells seem to demand one, however it would hardly be fair, for example, for a *charm unit* spell to automatically affect a unit when the *charm person* spell doesn't automatically work on an individual. The following chart will help determine saving throws for unit types.

Unit Type	Saving Throw
Levies, Irregulars	
Weak Monsters (1-3 Hit Dice)	17
Infantry, Pikemen, Spearmen	
Mercenary Infantry,	
Average Monsters (4-8 Hit Dice)	16
Archers, Artillery, Cavalry	
Mercenary Cavalry, Elite	
Infantry Scouts, Elf Units	
Tough Monsters (9+ Hit Dice)	15
Knights, Dwarf Units	14

Most units fit somewhere into this chart; the DM should approximate units that do not appear. The number of individuals in a unit has no effect on saving throws; a unit of tough monsters, for example, may consist of 10 storm giants, the unit still gets one chance to roll 15 or better.

The DM may choose to modify a unit's saving throw based on terrain, morale, or other factors. A unit already in a rout may suffer penalties to

its saving throw, for example, elves in their own forest may gain a bonus.)

A successful saving throw may have varying effects depending on the spell: a save might indicate no effect, half damage, or other reduced effect. The player and DM must determine this at the time a battle spell is created.

PCs and NPCs accompanying units save individually if the conventional spell allows a saving throw.

Spell Description: A battle spell description should be similar to its conventional version, adapted for use with War Cards. Thus, Armor Class adjustments become defense rating adjustments, die roll modifiers become melee or missile rating modifiers, and so on.

Spells that were originally devised to affect large areas or numbers of people will probably still do so when converted; spells originally designed to affect one target will, as battle spells, probably have a lesser effect spread among an entire unit or battle square.

off the battlefield

Battle spells are not intended for use off the battlefield. Casting them requires a lot of time, many components, and possibly assistants, therefore rendering them ill-suited for individual encounters. In fact, a battle spell cast in the close quarters of a dungeon or other indoor setting would be likely to rebound and affect the caster and his party. After all, the significant amount of energy generated by the casting of a battle spell must either be absorbed by its targets or dissipate somewhere.

So what happens if an adventuring party turns a corner in the caverns of Barak Azhuk and discovers a "unit" of 200 orogs? Or it finds itself in a life-and-death struggle at sea with the Kraken (a "unit of tough monsters" by itself)? Can the party's priests use a battle spell?

In such cases, the definition of "battle" and "battlefield" are up to the DM. If he deems the use of a battle spell appropriate due to the foe's size, number, or other factors, then PCs may cast such spells; the DM will determine the number of combat rounds needed for casting, as well as other possible adjustments. If the DM determines a battle spell to be inappropriate, PCs must win their fight with conventional spells.

Because of their relative convenience, most priests manipulate only conventional spells for day-to-day use. Large-scale battles tend to come with enough advance notice that priests are able to pray for and prepare battle spells in order to be ready when needed.

further modifications

Once a battle spell has been created, the research process need not end. By further research on a battle spell, its effectiveness can be improved. The research time is the same: one month for every three levels of the spell. The success number is also the same—a 20 on 1d20 with modifiers for RP and GB. Modifiers for the caster's level of experience apply, but the modifier improves to a one-point bonus applied for each level of experience. When the caster is ready to attempt the modified spell, the priest checks his success at attempting to modify a single aspect of an existing battle spell.

For example, the area of effect of *Erik's entanglement* is one battlefield square. A priest might spend one month and some RP or GB to try to increase the area to two squares. With the DM's approval, this improvement can be attempted. (A limit of three units or squares affected by a single battle spell is recommended.)

Other aspects of the spell might be improved as well. Casting time can be shortened, reducing the casting time by one attack phase (to a minimum of one attack phase); range might be lengthened to reach two (or more, with subsequent attempts) squares away; or duration might be extended.

Improvements always must be made one step at a time. For example, the range of *oaken strike* (detailed below) could not jump from one square to three squares in a single attempt. The bonus to either missiles or charge may be improved from +1 to +2, but both attacks may not be modified with a single research attempt.

Finally, any single aspect of a spell may not be changed by a total of more than three increments.

The priest may also opt to adjust the details of a spell other than the quantitative facets. A spell might be altered to be more effective in naval warfare or in a particular terrain, or area of effect might be changed from individuals to man-

ufacturers.

PCs are advised to exercise restraint in the total number of changes made. Yes, a priest can increase a spell's range three times, improve the damage three increments, and expand the area of effect three times—but that pushes the limits of the system. At a certain point, the DM has to say "enough" and tell the priest he has gone as far as he can go.

battle spells

The following battle spells have been created from conventional spells and can serve as examples for players and DMs who want to create their own battle spells. Each spell is identified by its new name and is followed in parentheses by the name of the conventional spell from which it was converted.

erik's entanglement

(*Entangle*, Alteration)

Spell Level: 1
Sphere: Plant
Range: One battlefield square
Components: V, S, M
Duration: One War Card round/three caster levels
Casting Time: One attack phase
Area of Effect: One battlefield square
Saving Throw: Special

This battle spell causes vegetation in the target square to grow twist, and entwine around all ground-based (nonflying) units present. Each unit in the target square is entitled to a saving throw. The spell's effect is determined by the success or failure of the save and any terrain card used in that square. This spell cannot be used in squares containing the ice field, glacier, or frozen lake cards.

◆ **Bog & Woods:** Due to the dense flora in these terrains, units that fail their saves are trapped in the target square by the tangled vegetation for the duration of the spell. Units suffer a -1 penalty to Defense and Melee ratings since the quick movements and positioning necessary in combat are difficult to accomplish in such snarled growth. These penalties are cumulative with all penalties listed on the terrain card. Further, F or R results suffered by a trapped unit during the spell's duration are treated as D results, since troops cannot move out of harm's way due to the foliage.

A unit that succeeds its save can freely leave the target square in its next Movement Phase (and if it suffers an F or R result in combat), but

as long as the unit remains in the affected square (for the duration of the spell) it suffers the -1 penalty to its Defense and Melee ratings due to the difficulty of fighting in tangled undergrowth.

- ◆ **Other terrains:** In all terrains other than bog and woods (fortification, hill, cliff, river, tundra, armed camp, and squares without terrain cards) a unit that fails its saving throw is trapped as defined above, but only for the duration of the War Card round (in this case, the round in which the spell is cast and takes effect). Following that War Card round the unit's members have managed to extricate themselves from the tangle of plants, hacking or digging their way to freedom. In addition, the Defense and Melee rating penalties listed above do not apply. **War Card round:**

If a unit in these terrains succeeds a saving throw, the unit fights normally but suffers a -1 penalty to its Defense rating. It may move normally on its next movement phase.

Units that enter an affected square must immediately roll a saving throw to determine any penalties. Regardless of terrain, no unit can charge into the target square for the duration of the spell's enchantment.

This spell requires two assistants who must toss tufts of grass, strands of vine, and so on, into the air as the priest casts the spell.

avani's asylum

(Sanctuary; Ahjuration)

Spell Level: 1
Sphere: Protection
Range: One battlefield square
Components: V, S, M
Duration: One War Card round/three caster levels
Casting Time: One attack phase
Area of Effect: One unit
Saving Throw: Neg

Created by a priestess of the Life and Protection of Avanalae in Coeranys, this battle magic has become common among the war-mongering Anareans and has spread across Ceriha. Its value is in moving units to an enemy's flank or rear without suffering damage.

A unit that attempts to directly attack (with an offensive spell, charge, missile, or melee) a unit under the influence of *Avani's asylum* must make a saving throw. If successful, the attacker is unaffected and may act normally.

If the attacking unit fails its save, it immediately suffers a confusion that prevents it from attacking the protected unit. The unit that failed

its save totally ignores the protected unit until the spell's duration expires or the protected unit takes an offensive action.

This spell remains intact only as long as the protected unit takes no offensive actions. The protected unit can move about the battlefield normally, but cannot charge, fire missiles, or enter melee without ending the spell.

Individuals accompanying the unit, such as PCs, are also protected and must observe this prohibition. PCs under the effect of this spell can move with the protected unit, cast spells of a defensive nature, and use any defensive magical items, but a single magic missile or backstab ends the spell's protection for the entire unit.

A unit that succeeds its save and attacks the protected unit in melee or a charge also ends the spell; the protected unit loses the effects of the spell in the act of defending itself. Missile attacks against the protected unit do not end the spell, unless the protected unit responds to the attack with a counterattack.

The material components are one set of horse blinders for every 12 members of the target unit, several buckets of sand, and a large number of lighted smoke bombs. Two acolytes are needed to assist with the components.

oaken strike

(Shillelagh; Alteration)

Spell Level: 1
Spheres: Combat, Plant
Range: One battlefield square
Components: V, S, M
Duration: One War card round/two caster levels
Casting Time: One attack phase
Area of Effect: One unit
Saving Throw: None

This spell grants the target unit a +1 bonus to its Melee or Charge rating for the duration of the spell. This bonus is the equivalent of giving the entire unit weapons of +1 enchantment; the weapons are considered magical for purposes of hitting creatures that are harmed only by enchanted weapons. Individually, the weapons have no enchantment; the spell functions only on the unit as a whole.

The material components of the spell are full-sized or miniature unshod wooden weapons. These may be used for

combat or simply carried to receive the spell effect. Clubs and staves are the most common weapons but even spear hafts and axe handles (with their metal heads removed) may be used. These components are unharmed by the spell.

turn undead unit

(Necromancy)

Spell Level: 1

Range: One battlefield square

Components: V, S, M

Duration: Instantaneous

Casting Time: One attack phase

Area of Effect: One undead unit/three caster levels

Saving Throw: None

This battle spell is unusual in that it is not a conversion of a conventional priest spell. Instead, this spell was granted to a priest of Haelyn not long after Deismaar, when hordes of undead, infused with some minuscule amount of Azra's diabolical essence, roved across Anuire causing much destruction and adding to their ranks with those innocents they'd slain. This spell is available to all priests with the ability to turn undead. Priests who cannot normally turn undead are unable to cast this spell.

Turn undead unit enhances the priest's ability to turn undead, placing it on a scale useful in the War Card system in the BIRTHRIGHT rules. This spell does not increase the priest's level or grant any bonuses to his roll to turn undead. The effect of this spell is to allow the priest to turn or dispel units of undead (such as the Undead Legion War Card).

When the priest casts this spell, the DM consults Table 61 in the PHB. The DM determines the predominant form of undead in the unit (zombies and skeletons are the most common; the Undead Legion card should most often be considered to be made up of zombies). The priest then rolls normally for turning. If the result is insufficient to turn the undead unit, the spell fails. When an attempt fails, the priest cannot attempt to turn the same unit again on a subsequent War Card round even if he has a *turn undead unit* spell available. Another character may attempt to turn the same unit, however.

A Turn result (whether a die roll high enough to turn the form of undead or a "T" result) means the undead unit(s) immediately suffer an F result. If the undead unit cannot retreat, it is considered destroyed. A "D" result on Table 61 means the undead unit(s) are destroyed. Units destroyed in this manner cannot be *animated*, *raised*, or affected in any way.

The material component is the caster's holy symbol. Four priest assistants (of the same faith as the caster) are also required to use their holy symbols in the casting of the spell.

barkskinned unit

(Barkskin; Alteration)

Spell Level: 2

Spheres: Protection, Plant

Range: One battlefield square

Components: V, S, M

Duration: One War Card round + 1 War Card round/caster level

Casting Time: One attack phase

Area of Effect: One unit

Saving Throw: None

This spell provides a +1 bonus to a target unit's Defense rating, plus an additional +1 bonus for every four levels of the caster. The protection, however, is not guaranteed for the duration of the spell. The bonus(es) are lost each time the unit suffers an H or R result.

Every time the unit suffers an H or R result, 1 point of the bonus is lost. Thus, a unit under the influence of *barkskinned unit* cast by a 5th level priest (a bonus of +2) would be reduced to a bonus of +1 after suffering one H or R result. A second H or R result would eliminate the bonus and the spell would be considered to have ended. The unit never continues to lose points beyond the bonus it gained from the spell.

Units that suffer an H or R result are subject to all effects of a Hit or Rout.

The material component is 100 lbs. of tree bark, which is burned in a huge bonfire. The fire must be positioned so that the smoke blows across the unit to be protected (wind spells may be used to assist this effort). The smoke leaves a residue on the target individuals, forming a smoky, translucent bark-armor that moves easily, without hindering movement.

charm unit

(Charm Person or Mammal;
Enchantment/Charm)

Spell Level 2
Sphere Animal
Range One battlefield square
Components V S
Duration One War Card round/three caster levels
Casting Time One attack phase
Area of Effect One unit
Saving Throw Neg

This spell affects any unit composed primarily of humanoids or mammals normally affected by the 2nd-level spell *charm person or mammal*. ("Persons" are any bipedal human, demihuman, or humanoid of medium size or smaller, including gnomes, halflings, dwarves, elves, gnolls, goblins, half-elves, halflings, humans, kobolds, lizard men, nixies, orogs, pixies, sprites, and so on.) In addition to affecting humanoids, this spell also affects units of nonintelligent mammalian creatures, such as the Lions' Pride War Birds, Vampire's Bat Swarm, and Sphinx's Cat Charge War Card units.

The unit receives a saving throw to resist the effect. If the saving throw fails, then the individuals fall under the priest's control and must obey his commands for the duration of the spell.

The caster must be in the same square or in a square adjacent to the affected unit in order to give commands. (If he gives a command and does not care to give further orders, he may leave the area without affecting the spell.) If the caster needs to maintain greater distance from the unit, he must determine another means of conveying his orders to the unit.

A *charmed unit* will obey all orders that are not contradictory to its nature—it will not walk off a cliff, for example, nor will members of the unit attack each other. Orders of such a nature grant the unit a new saving throw with a +4 bonus. If this saving throw fails, the unit executes the order as commanded. Orders to retreat, move to an empty part of the field or the reserve, or hold a position away from enemies are usually safe commands. The unit will always defend itself if attacked.

Note that the "nature" of a unit is dependent on the creatures in the unit. A unit of goblins might not think twice about attacking another unit of goblins, but Anurean knights will never attack a friendly unit. Likewise mercenary units, which fight for money and not out of loyalty, might find the idea of attacking friendly units less offensive than would a highly trained unit loyal to its realm.

hammer storm

(Spiritual Hammer; Invocation)

Spell Level 2
Sphere Combat
Range One battlefield square
Components V S, M
Duration Instantaneous
Casting Time One attack phase
Area of Effect One battlefield square
Saving Throw None

Developed by the high priests of Cuiraécen, *hammer storm* is among the most commonly used battle spells. When cast, this spell calls into existence hammer-shaped fields of force that hurtle into the sky at the caster's command, arc over the battlefield, and plummet toward the ground. The sound of rushing air that accompanies this strike is commonly described as "Cuiraécen's Thunder" hence, the spell's common nickname.

When the spell is cast, all units in the target square immediately make a morale check. Units that succeed the morale check suffer an H result; those that fail the check suffer an R result.

If the caster himself is within the target square, the priest can prevent friendly units in the same square from suffering any adverse effects. He is able to direct all ill effects solely at enemy units.

The material components are 50-100 normal war hammers, which are consumed in the casting of this spell.

animate army

(Animate Dead, Necromancy)

Spell Level 3
Sphere Necromantic
Range One battlefield square
Components V, S, M
Duration Special
Casting Time Two attack phases
Area of Effect One unit
Saving Throw None

This spell is similar to the *animate army* battle spell found in the *Book of Magecraft*.

With this spell, a priest may revive a destroyed unit and send it back into action under his control. To cast the spell, the priest must stand in the

same square or a square adjacent to the one in which the unit was destroyed. Once the unit is revived, he need not remain near it.

The revived unit arises with all weapons, armor and equipment it had when the unit was destroyed (unless looting occurred in the meantime). The undead obey the caster without question, even if they were on the opposite side of the battle before their destruction. The unit has the same statistics as it had in life (the player uses the same War Card), with the following exceptions:

- ◆ The unit ignores all F and R results except those caused by magical attacks.
- ◆ The unit's defense rating gains a +1 bonus.
- ◆ If the unit's charge rating is reduced to 2 or lower, the unit cannot charge.
- ◆ The unit is considered to have all three morale symbols (shield, pennant, and swords) as the Undead Legion War Card.

At the end of a battle, if the unit still survives, it immediately falls to the ground, its energy gone. The troops then decompose quickly, making it impossible to cast this spell on the same unit twice. If the unit is destroyed in battle, it cannot be raised again.

This spell is almost always considered evil in nature, only under extreme circumstances should PCs even consider this magic. DMs who believe that PC priests are abusing the spell are free to enforce penalties from the PC's deity. Such penalties may start with the deity prohibiting high level spells or allowing beneficial spells to cause only minimal effect. If the PC persists in casting the spell, the penalties may increase to prohibit more spells or spells of specific categories. For more detail on matters of "divine favor and disfavor" see the *PLAYERS OPTION: Spells & Magic* tome.

On occasion, use of this spell might be considered acceptable, such as raising elite troops to defend their homeland against an incursion from the Spiderfell or other terrible threat.

The material components are bone chips and dried blood. The act of collecting these may even be considered an evil act for some characters.

dispel battle magic

(*Dispel Magic*: Abjuration)

Spell Level: 3

Sphere: Protection

Range: One battlefield square

Components: V, S

Duration: Special

Casting Time: One attack phase

Area of Effect: One square

Saving Throw: Special

A priest casts this spell in an attempt to neutralize or negate other magic (either battle or conventional magic). *Dispel battle magic* has three possible uses: to cancel spells and spell-like effects (including those from abilities or magical items); to disrupt the casting of spells or use of abilities at the moment the *dispel* is cast; and to destroy magical potions (which are considered to be 12th level for the purposes of this spell).

Each effect or potion is checked individually to determine whether *dispel battle magic* has any effect. (The caster can dispel his own magic automatically with this spell.) The chance of dispelling relies on the difference in levels between the caster of the *dispel battle magic* and the caster of the opposing effect. The base chance for success is 11 or higher on 1d20 (a roll of 20 always succeeds and a roll of 1 always fails). If the level of the dispelling caster is higher than the level of the spell or effect to be dispelled, the difference between the levels is subtracted from the base success of 11, making the roll easier. For example, a 7th-level priest casting *dispel battle magic* to negate the magic of a 4th-level priest must roll 9 or better on 1d20 ($11 - [7 - 4] = 9$).

If the dispelling caster is of a lower level than the caster of the spell to be dispelled, the difference in levels is added to the base chance of success, making the roll more difficult. If a 7th-level priest attempted to dispel the magic of a 9th-level priest, the die roll would need to be 13 or higher on 1d20 ($11 + [9 - 7] = 13$).

Dispel battle magic can affect a specially enchanted magical item (such as a scroll, ring, wand, rod, staff, miscellaneous item, weapon, shield, or armor) only if it is cast directly on the item. If this succeeds, the item is rendered non-functional for 1d4 War Card rounds. An item possessed or carried by a creature gains the creature's saving throw against this effect; if the item is automatically nonoperational.

A creature with a special effect (such as bark-skinned unit) is granted a saving throw to avoid the effect being dispelled. Artifacts and relics are not affected by *dispel battle magic*, but some of

their spell-like effects may be at the DM's discretion. Note that this spell can release *charms* and similar beguilements.

Below is a summary of effects for this spell.

Summary of Dispel Effects

SOURCE	RESISTS AS	RESULT
Caster	N/A	Dispel automatic
Other caster/innate ability	Level/HD	Negated
Wand	6th level	Negated
Staff	8th level	Negated
Potion	12th level	Destroyed
Other magical item	12th level	*
Artifact	DM discr	DM discretion

* Effect negated; if cast directly on item, item nonfunctional for 1d4 War Card rounds.

haelyn's holy warding

(Glyph of Warding; Abjuration, Evocation)

Spell Level: 3
Sphere: Guardian
Range: Caster's square
Components: V, S, M
Duration: Until discharged
Casting Time: Two attack phases
Area of Effect: One square
Saving Throw: Neg.

This spell prevents entrance into one side of a battlefield square by hostile or unauthorized creatures, as determined by the caster. It functions in a manner similar to the river or cliff terrain cards: the caster decides which edge he wishes to ward. Unlike the terrain features, however, units can cross the edge of the square. They are not aware of the glyph until it is triggered. A unit that enters the square from a safe side might even trigger the glyph as a result of a fall back or rout.

The caster sets the conditions for the ward. In the conventional spell, priests commonly set the glyph so that any unit that crosses the warded edge without speaking the name of glyph triggers the glyph's removal. On the battlefield, this is also possible, but priests more commonly set conditions for releasing the magic to depend on physical characteristics, such as race, size, weight, or type of uniform, alignment (law, chaos, good or evil), or even religion.

When casting this spell, the priest and his three assistants trace a pattern of faintly glowing lines along the boundary to be protected, using

sticks of incense encrusted in diamond powder (cost to be determined by the DM, but 1 GB would not be unreasonable). When the spell is complete, the woven lines and sigils are invisible.

If this woven boundary is broken by creatures named or described during the spell's casting, the damaging effect chosen by the caster is triggered. The form of magical energy (fire, lightning, ice, etc.) is determined by the caster; very often, the form is related to the caster's faith. For example, Haelyn's priesthoods usually choose fire as their agent for punishing their enemies, as fire closely resembles the sunburst that is part of Haelyn's symbol. Cuiraecen's followers, on the other hand, prefer lightning as a reminder of the stormlord's wrath. The DM is free to disallow any effects he deems inappropriate.

Regardless of the form of magical energy, all units that meet the spell's conditions and cross the boundary must make a morale check. Units that succeed the check suffer an H result; units that fail the check suffer an R result.

Haelyn's holy warding is not affected or triggered by physical or magical probes (such as misdirection spells or spells that cross the boundary), but it can be dispelled using the *dispel battle magic* spell. The ward may be detected by the *find traps* spell or by thieves using their find and remove traps skill.

cure unit

(Cure Serious Wounds; Necromancy)

Spell Level: 4
Sphere: Healing
Range: One battlefield square
Components: V, S
Duration: Permanent
Casting Time: One attack phase
Area of Effect: One unit
Saving Throw: None

This spell heals the injuries that a unit suffers in combat. Broken limbs are mended, lacerations and cuts are knitted, and most other wounds that are not immediately fatal are healed by the power of the deity and the faith of his or her priests.

Simply put, this spell cures a unit of one previous Hit result. The target unit rotates its War Card to reflect one less hit, thus, a unit that



has suffered two hits may turn its card so that it reflects only one hit. A unit that has suffered an R result may eliminate one hit, but the spell has no effect on the rout.

This spell requires two assistants who aid in the casting, chanting, and prayer for the members of the unit to be healed.

Ruornil's silver robes

(Cloak of Bravery, Conjunction/Summoning)
Reversible

Spell Level 4

Sphere: Charm

Range: One battlefield square

Components: V, S, M

Duration: Special

Casting Time: One attack phase

Area of Effect: One unit/three caster levels

Saving Throw: Neg

This spell magically blankets the target unit in the shimmering, moonlit robes of the Moon God and Silver Prince, Ruornil, protecting the unit from all magical forms of fear.

This spell, when cast on a willing unit, grants a +4 bonus to the unit's saving throw vs. any type of magical fear, such as a battle spell version of the 1st-level spell *cause fear* (the reverse of *remove fear*) or the reversed form of this spell. This protection remains in effect until the battle ends.

The spell also allows the unit a saving throw versus an R result (although with no bonus to the save). If the save is successful, the unit stands its ground and does not rout. It still suffers an H result, but the effect is not so devastating as to cause the members of the unit to flee in terror.

The reverse of this spell, *Ruornil's rage*, causes a unit to appear so fearsome and terrible as to radiate a palpable aura of magical fear. Any unit that engages a unit affected by this version of the spell must succeed a saving throw or immediately suffer an F result. If the save is successful, the unit is not affected. This version of the spell lasts one combat round per two levels of the caster.

This spell has no effect on undead units in either version.

The material components are the priest's holy symbol and 100 tailfeathers from nocturnal birds (such as owls or night hawks). The feathers must be dipped in silver and allowed to harden before the casting of the spell. The birds cannot be killed to gain the feathers.

Gathering these feathers can be as simple or as difficult as the DM warrants. Many temples to Ruornil maintain roosts for these birds. These not only provide a source for the feathers, but serve as a reminder that Ruornil is never far away.

The realm spells that follow are organized by caster level. For convenience, realm spells from the *BIRTHRIGHT Rulebook* are included. For a list of realm spells by holding level, see the appendix.

1st-level caster bless army

Spheres: War, Combat
Regency: 1/unit
Gold: 1 GB
Req'd Holding: 3
Duration: 2 War Moves
+1 War Move/level

This spell allows a priest to increase the effectiveness of a unit, increasing all of its offensive scores by 1 for the duration of the spell. He can affect a maximum of one unit per level, and all target units must be in the same province.

bless land

Sphere: All
Regency: Special
Gold: 1 GB
Req'd Holding: 1
Duration: 1 Domain turn

By performing a special ceremony, the priest invokes his deity's blessing for a province. The affected province and any holdings owned by the priest in the province are treated as if they were one level higher for all purposes. This means that affected regents may reroll taxation and collection for the current domain turn and may increase their regency accordingly. *Bless land* can affect two provinces at 3rd level, three at 5th, and so on.

The regency cost is equal to the difference between each target province level and the priest's temple holdings in the target provinces: a priest who controls a temple (3) in a province (5) and a temple (3) in a province (4) must spend 3 RP to *bless* both provinces. This spell always costs a minimum of 1 RP per province.

dispel realm magic

Sphere: Protection
Regency: Special
Gold: 1 GB
Req'd Holding: 1
Duration: Instantaneous

This resembles the wizard realm spell *dispel realm magic* in all respects, except that only the first use of the spell is allowed. A priest may not use *dispel realm magic* to create a protective warding.

spells for regents

investiture

Sphere: Any
Regency: Special
Gold: 1 GB
Req'd Holding: 1
Duration: Permanent

Any priest regent can perform a ceremony of investiture to arrange the transfer of regency between two characters. This severs a regent's link with specified lands and creates a new link to another regent. (Investiture is described in greater detail elsewhere in this book and under domain actions in the *BIRTHRIGHT Rulebook*.) The donor and recipient must expend a domain action. The priest is free to seek any compensation he wishes for performing the ceremony.

protection from realm magic

Sphere: Protection
Regency: 1 RP/province
Gold: 1 GB/province
Req'd Holding: 3
Duration: 3 action rounds

This spell allows a priest to protect provinces from realm magic, and he affects the dominant's realm magic. The priest must cast *protection from realm magic* from a province in which he has a temple (3), but he may cast it into any other provinces where he has at least a temple (1) holding. The cost per province is 1 RP and 1 GB, and the priest may affect as many provinces as he can afford.

This spell gives the priest a chance to counteract any realm spell (both priest and wizard magic) cast within or into his provinces. It has no effect on existing magic; it affects only those spells cast after the *protection from realm magic* is in place.

The spell's success against external magic is determined by rolling versus the priest's character level and holding level. The two numbers

are added together, and a 5% chance is allowed for each point of the result. Thus *protection from realm magic* cast by an 8th-level priest using a level 4 temple would have a 60% chance of repelling enemy magic.

If a friendly caster wishes to use realm magic in the caster's provinces, the casting priest may temporarily suspend the effects of his protection spell. He need only concentrate on his spell as the friendly wizard performs his incantation (usually, a matter of a few hours or less). There is always a 10% chance that the protection will cancel a friendly magic effect. This protection may cast his own realm spells in his provinces without interference from the protection spell.

The priest may spend RP to increase the chance of his protection repelling enemy magic. When the priest casts the spell, he may spend as many RP as he wishes to increase his success at a rate of 5% per RP spent, to a maximum of 95%. This "insurance" lasts for the duration of the spell.

When an opposing spellcaster attempts a spell in a protected province, he may spend RP at the time of his attempt to weaken the spell's protection for that attempt only. He lowers the spell's protection at a rate of 5% per RP spent. If he tries to cast a spell later, while *protection from realm magic* is still in effect, he must spend RP again (if he wishes) to weaken the protection.

This spell affects only realm spells cast into or within the affected province(s). If someone casts *legion of dead* and sends the animated army into a protected province, the spell has no effect—the army was created outside the spell's influence. However, a spell such as *death plague* would be subject to the protection.

This realm spell has no effect on conventional (nonrealm) spells.

true believer

Sphere: All
Regency: 2 RP
Gold: 1 GB

Req'd Holding: 2
Duration: 3 action rounds

Priests may use this realm spell to identify "true believers" within a single province in which they have a temple (2) or better.

The spell causes a magical "mark" to appear on all humans, demi-humans, and humanoids meeting a particular criterion in the affected province. The mark is designated by the casting priest, and may be used to identify "true believers" of his faith, or may indicate

that the bearer is a nonworshiper of his faith, a nonbeliever, or a worshiper of another deity.

Only priests and paladins dedicated to the same religion as the casting priest are able to see these magical marks. *True seeing* reveals the mark, and certain divination spells may do the same.

The magic of this spell is so potent that it affects individuals entering the province throughout the duration. The mark instantly disappears from persons who leave the province, but reappears if they return.

2nd-level caster holy war

Sphere: War
Regency: 1 RP/province
Gold: 1 GB/province

Req'd Holding: 3
Duration: 1 domain turn

The realm spell *holy war* allows a priest to muster troops in the province(s) without the local ruler's permission.

The casting priest may recruit troops in the affected province(s), paying 1 RP and 1 GB per province plus the muster costs for the units.

Example: The High Priest Thaddius has a temple (4) in a province ruled by King Mattias. King Mattias refuses to allow the high priest access to any troops. When Thaddius spends 1 RP and 1 GB to cast *holy war* in the province, he no longer needs his king's permission to recruit troops in that province.

When the duration of the *holy war* spell elapses, the priest may no longer recruit troops without the local ruler's permission. He may keep existing units as long as he pays maintenance costs (and they are not destroyed).

Note: *Holy war* cannot be cast in secret (to avoid the ire of the local ruler) since it involves the priests' followers stirring up militant fever among the people of the provinces. A priest who casts this spell against his province ruler may end up fighting on the home front as well as afield.

magical tithe

Sphere: Charm
Regency: 3 RP/province
Gold: 1 GB

Req'd Holding: 4
Duration: Instantaneous

Only priests of Sera and Eloële have access to this realm spell. *Magical tithe* allows priests of these goddesses to increase the gold in their coffers. The spell must be cast from a temple (4), but the priest may extend the effects to include any provinces in which he has at least a temple (0), at a cost of 3 RP/province.

Magical tithe does not affect the priest's own holdings. It affects all other law, guild, and temple holdings in the affected province(s).

Each affected regent (even law regents) refers to Table 18: Guild and Temple Collection in the *BIRTHRIGHT Rulebook* and rolls to see how many GB he must immediately transfer from his treasury to the casting priest. If a regent controls no province holding in a affected province (such as a law regent), he pays no *magical tithe* each time. This spell may decimate components' treasures while causing Sera's or Floë's coffers to overflow. At worst, the spell can reduce a treasury to 0 (it cannot reduce a treasury to negative numbers, in effect collecting from the next domain turn's income).

This spell has a major drawback. On the domain action after *magical tithe* has been cast, every regent affected by the spell knows what happened to his Gold Bars. An investigation into the missing funds turns up clues that point to arcane magic used by Sera's and Eloë's temples. Repercussions are the decision of the victims of the crime.

maintain armies

Sphere: Creation

Regency: 1 RP/3 units

Gold: 1 GB/3 units

Req'd Holding: 3

Duration: 1 domain turn

This spell enables the casting priest to adequately maintain his (or his allies') armies at a minimum cost. By multiplying food, water, and sundries for army units in the same province as his holding, he may defer expenses necessary to keep armies in the field.

This spell must be cast during the third action round of a domain turn. The priest chooses which armies in the same province as his temple (3) will be included in the spell. He pays 1 RP and 1 GB per three units (rounded up). Casting the spell on five units, for example, would cost 2 RP and 2 GB.

The units are magically provided with food, clothing, pay, and other necessities to last them a full domain turn. Once enchanted, the units may leave the province and keep the benefit of the spell. The regent(s) who control these units need not pay normal maintenance costs for the enchanted troops during the domain turn following the casting.

3rd-level caster blight

Sphere: Plant

Regency: Special

Gold: 2 GB

Req'd Holding: 3

Duration: 1 domain turn

This is the reverse of *bless land*. *Blight* depresses an affected province and all holdings within it by one level. Holdings belonging to the casting priest are unaffected. *Blight* affects two provinces at 3rd level, three at 5th, and so on.

The regency cost is equal to the difference between each target province level and the priest's temple holdings in the target provinces; a priest who controls a temple (3) in a province (5) and a temple (3) in a province (4) must spend 3 RP to *blight* those two provinces. The spell costs a minimum of 1 RP per province.

If the priest is the ruler of the target province, he automatically loses one loyalty grade there.

population growth

Sphere: All

Regency: Special

Gold: Special

Req'd Holding: 3

Duration: 4 Domain turns

This spell works by promoting good health and prosperity throughout a province. By casting *population growth*, the priest encourages expansion within the target province.

In the four domain turns following the casting of the spell, the province has a continuous chance of expanding. At the beginning of every domain turn (before Step 1), the priest pays 1

RP. (RP can also pay all the GB and

GB to influence the die roll (a 1-point bonus per RP or GB spent). The priest rolls

1d20 and adds the levels of all his temple

holdings in the province (and any RP or

GB bonuses) to the roll. If the result is

20+, the province level increases by 1.

(If the die roll fails, the priest can try

again prior to the next domain turn

until the spell duration expires.)

The priest immediately pays GB

and RP equal to the new level

of the province. Thus, if a

province were raised

from level 10 to level 11,

the priest must pay

11 GB and 11 RP

3 GB

If the province level increases, there is a chance that the priest's holding level will increase by +1 as well. Each temple level that he controls provides a 10% chance of improvement. The player rolls 1d100, trying to roll less than his holding level $\times 10$.

Example: Janina controls a temple (3) in a province (7) and casts *population growth*. She pays 1 RP and 1 GB, then rolls a 12 at the beginning of a domain turn. Adding her temple (3) the result is 15. The attempt fails.

Before the next domain turn, she pays 1 RP and 1 GB and rolls again. This time she adds 3 RP and 3 GB, giving a +6 to the die roll (for a total modifier of +9). She rolls 15, resulting in a 24. Janina pays 8 RP and 8 GB, and the province level immediately increases.

Janina now has a 30% chance of increasing her temple holding. She rolls a 54, however, and fails. Before the next domain turn, she may try again to raise the province level.

This spell may not increase a province level beyond (9). It may be used to increase the level of a single province no more than 2 points in four domain turns. If the province level is increased in the first two domain turns of the spell, the magic immediately ends. The priest may cancel the spell at any time (if he runs out of money for example, or if he chooses only to raise the province by one level).

ward realm

Sphere: Protection
Regency: 5 RP/province Req'd Holding: 2
Gold: 2 GB/province Duration: 3 Action rounds

When this spell is cast, it creates a protective aura around everything in the target province(s). The priest must cast it from a temple (2), but the spell may affect any provinces in which he has temple (0) or better holdings. Only one *ward realm* spell may be cast on a province at one time.

Depending on the priest's deity, the spell has slightly different effects. *Ward realm* may target evil, neutrality, or good.

The targeted alignment of *ward realm* must be an alignment not favored by the deity. Cerilian deities require their

priests to conform to certain alignments. These alignments may not be targeted. The chart that follows shows which alignments may be targeted. Those deities whose priests do not have access to the sphere of protection do not appear.

Deity	Targetable Alignment
Haelyn	Neutral, Evil
Erik	Evil
Curaecen	Evil
Nesiric	Evil
Ruornil	Good, Ev
Sera	Good, Ev
Avani	Good, Evil
Laerne	Neutral, Evil
Kriesha	Good, Neutral
Belnik	Good, Neutral
Moradin	Neutral, Evil
Kartathok	Good, Neutral
Powers of Darkness	Good, Neutral

The single alignment chosen by the casting priest is affected in the following ways.

- ◆ All attacks made by creatures of the target alignment within the affected provinces suffer a -2 penalty to the attack roll. Saving throws allowed to their victims as a result of such attacks are made at a -2 bonus.
- ◆ Summoned or extraplanar creatures of the target alignment must make a saving throw versus spell with a +4 penalty. Failure forces them to leave the province immediately. Extraplanar creatures might be forced to use their powers there, but are not bound to their place of origin. If these creatures succeed their saving throws, they may remain in the province, but suffer all effects of the ward.
- ◆ A spellcaster attempting to summon a creature of the target alignment must make a saving throw at a +4 penalty to the die roll when he casts the spell. If he fails, the spell fails automatically. If he succeeds, the spell works, but the summoned creature is affected by the *ward realm* spell.

4th-level caster bless holding

Sphere: Protection
Regency: 3 holdings/level Req'd Holding: 2
Gold: 5 GB Duration: 3 action rounds

A priest using *bless holding* can protect any holding he controls (or those of an ally) from certain negative effects.

Bless holding fortifies the target holding for the duration of the spell (as per the rules for the domain action fortify holding). The priest must pay 3 RP per level of the blessed holding (holdings of level 0 may not be fortified using this spell).

This spell also makes the target holding immune to the contest action.

conversion

Sphere: All
Regency: 3 RP
Gold: 5 GB

Req'd Holding: 3
Duration: 1 action round

A priest may use this realm spell to affect one temple of level (3) or better. *Conversion* creates a series of spectacular miracles used to impress the populace of the province and win them over to the casting priest's deity, at the expense of competing faiths.

While the *conversion* spell lasts, the casting priest may attempt to *contest* another temple holding in the same province. If he succeeds, his opponent automatically *loses* one holding level and the casting priest gains that level. This spell is particularly important in a province in which all available holding slots are filled.

5th-level caster excommunicate

Sphere: All
Regency: 10 RP
Gold: 15 GB

Req'd Holding: 5
Duration: Permanent

Excommunicate is one of the few realm spells that targets an individual. It is an extremely potent attack intended to be cast against characters who were once allies of the casting priest but have done something to make themselves "enemies of the faith." However, it may be cast against anyone, with varying effects.

When cast against a regent, *excommunicate* proclaims the regent and his holdings to be "enemies of the faith." Until this is somehow rectified, the spell works its devastating effects on the regent and his holdings.

First, every holding ruled by the target character in the same province as a holding owned by the casting priest becomes contested. Every action round after the spell is cast, the casting priest may roll (using the rules for the contest action) to see if he can successfully contest the holdings again, possibly destroying them. Because of the spell's power, these contest actions are free actions for the priest, though he must still pay 1 RP per holding involved.

Second, if the casting priest decides to agitate against the target regent (or any of his known allies or vassals) he can *double* the value of his holdings in the agitation attempt.

Third, the regent who suffers the effect of the spell is penalized in collecting taxes or tithes in provinces where the casting priest has temple holdings. The priest must subtract the caster's temple holding level from his own holding and

province levels before rolling for collection. This represents the number of people in the province who believe in the *excommunication* and refuse to pay the regent's taxes.

When *excommunication* is cast on an individual who is not a regent, the effect is much less widespread but it can be just as debilitating to the character. As an enemy of the faith, whenever the victim priest encounters a follower of his faith, he will be treated as an enemy—possibly a mortal enemy, depending on the militance of the priest's doctrine.

In addition, nonbelievers who live in provinces where the casting priest has temple holdings may choose to treat the *excommunicated* character as an enemy, out of fear of censure or *excommunication* themselves. The base chance of this is equal to the percentage of control the casting priest has over the province. If the caster has a temple (3) in a province (6), roughly half the people are members of the caster's temples. When the victim priest encounters anyone new of the same faith and the DM makes a check on Table 59: Encounter Reactions, the result is worsened by two grades. When the priest encounters someone not of his own faith, the result is worsened by one grade.

The spell does not mark the character in any way. Rather, it affects the perceptions and attitudes of people within the provinces where the casting priest has power. The effects of *excommunication* can be negated by casting *dispel realm magic* on the province where *excommunication* was originally cast. Or, the casting priest can be convinced to lift the *excommunication* only if the casting priest is destroyed; the spell ends.

This spell is not automatically successful. It may be cast only on a victim who shares the same faith of the casting priest, and the deity has the final word in whether the spell functions (in other words, the DM may prevent the spell from taking effect).

honest dealings

Spheres: Charm, Law

Regency: 3/province level
Gold: 2 GB

Req'd Holding: 3
Duration: 1 Domain turn
+1 round/level

This ceremony creates a widespread *charm* effect that magically guides a province's citizens toward honest and upright practices.

In a province affected by this spell, agitate and espionage actions cannot succeed, diplomacy actions suffer a -4 penalty, and guild holdings are reduced two levels for collection.

purposes. An individual who attempts to commit a crime or tell a lie while in the province must succeed a saving throw versus spell to do so.

The priest may affect one province at 5th level, two at 7th, and so on.

legion of dead

Sphere: Necromantic
Regency: 4/company
Gold: 1 GB/company

Req'd Holding: 3
Duration: 1 month
+1 week/level

This spell is similar to the wizard realm spell of the same name.

When an evil priest casts this spell, anyone other than an evil priest using it will be subjected to an alignment judgment. He summons units of zombies, skeletons, and skeletons of evil. These creatures, powered by the evil energies of the caster's faith, will perform military actions at the priest's orders for the duration of the spell or until they are destroyed by normal means.

The priest may summon one undead unit (at a cost of 4 RP and 1 GB) at 5th level and one for every level thereafter (an 8th-level priest may call forth four undead units at a total cost of 16 RP and 4 GB).

Unlike the wizard spell, the priest need not remain with his undead units to prevent their dissolution. He may give simple standing orders such as "Attack that province until all resistance is dead," or "Occupy this province and kill anyone who resists." He can also appoint a leader for the undead ("Follow this man's orders"). Extremely powerful priests often summon or create alliances with powerful undead and place them at the head of their armies.

For War Card battles, use the Undead Legion War Card. In standard game terms, each company is composed of about 200 zombies, monster zombies, skeletons, and giant skeletons.

These armies are immune to all spells that are normally nonfunctional on undead. They cannot benefit from any spells that offer healing powers.

If the priest maintains these armies beyond the end of a domain turn, he need not pay maintenance costs, since undead do not eat and attack using any weapons at their disposal.

6th level caster erik's mighty forests

Sphere: Plant

Regency: 4 RP/unit

Gold: 1 GB/unit

Req'd Holding: 2

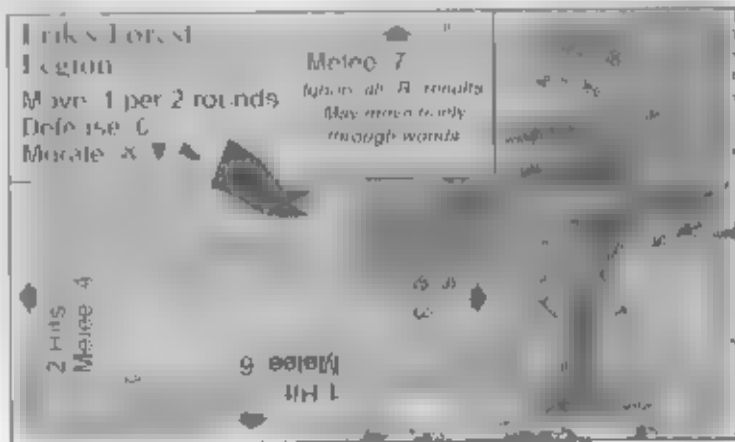
Duration: 1 domain turn

Only druids of Erik may cast this spell, and it is useful only in forested areas. By calling upon Erik, the druids call forth the powers of the trees. These trees become army units, ready to fight and die for the good of the land.

This spell animates trees, creating defensive armies under the priest's control. Each unit costs 4 RP and 1 GB. The tree units sprout themselves and follow the caster's orders for the duration of the spell, but they never leave their home province. When the spell expires, the trees take root where they are (or within a short distance), dying if they cannot do so.

A heavily forested province can "muster" a maximum of 20 units. Lighter forests (those less dense or covering about half a province), may produce a maximum of 10 units. This limit is important, because if units are lost or destroyed, the resulting deforestation strips the province of likely armies (and resources) for many years to come.

A War Card for such units follows.



A unit of animated trees includes approximately 50 members. As long as the spell lasts, each individual tree has the statistics of a 7 HD treant (see the MONSTROUS MANUAL tome) and can obey complex instructions given by the casting priest. Most often druids of Erik cast this spell to protect their most sacred provinces from invasion. Outsiders quickly believe that all the trees in a province have the power to move and defend themselves, making these provinces almost immune to attack or invasion.

12th-level caster one true faith

Sphere: Guardian
Regency: 5 RP/province Req'd Holding: 4
Gold: 3 GB/province Duration: 3 action rounds

This spell enables the caster to prevent priests of a stated religion from receiving spells from their god. The spell must be cast from a temple (4) but the priest may affect any provinces in which he has at least a temple (1). Each province affected costs 5 RP and 3 GB.

The magic affects all characters who attempt to renew their spells while within the affected provinces. When any caster of priest spells of the stated power prays to his deity in the hope of receiving spells, he must make a saving throw vs. spell or fail to receive any spells until he leaves the affected provinces. The saving throw suffers a +1 penalty for every level of temple held by the casting priest within the same province as the affected character.

Any spells granted to the priest before the magic takes effect are still available to him. If the "blocked" priest leaves the affected provinces, he may pray for spells, gain them per the normal rules, and return to the province to cast them. Likewise, any priests entering the province while one true faith is in effect may use available spells, but receive none while they are in the province.

This spell affects only a single religion that is somehow in opposition to the caster's religion. The DM may rule which religions are in opposition, but he should allow all good deities allow this spell to be used only to block deities with evil alignments, while priests of evil deities will probably allow any other powers to be blocked. Neutral powers tend to grant the ability to block nonneutral deities or any deity who may be growing too powerful or risking an upset of balance.

Example: In Avani, the Western Imperial Temple of Haelyn has a mighty influence under the leadership of Rhobher Nichateir. Rhobher wishes to cast one true faith to protect some of his provinces from the influence of Eloele's priests. He controls a temple (4) in the province of Avare, and temples (at least 1) in all other provinces of Avani (a total of nine). Rhobher decides to protect Avare (required since this is the province in which he casts the spell, plus he controls the temple). He pays 5 RP and 9 GB to cast the magic.

Rhobher's actions piss off Agneph, who is backed by a priest of Eloele, tries to set up shop in the province of Avare. The priest, a woman named Therra, casts several spells to make her thieves

attempts easier. The next day, she prays to Eloele to replenish her spells.

At this point, Therra gets a nasty surprise. The DM tells her player she must make a saving throw vs. spell. Therra fails, so a +1 penalty to her saving throw, since Rhobher has a temple (3) in the province. If she fails, she gains no spells.

With Therra's renewed ability to pray, she is affected by one true faith, she may not renew her spells. She may still cast spells that were not used before the magic took effect, and may use her special abilities as a priest of Eloele.

16th-level caster consecrate relic

Sphere: All
Regency: 10+ RP Req'd Holding: 5
Gold: 10+ GB Duration: Permanent

By casting this realm spell, a priest may attempt to consecrate a revered item of his faith, imbuing it with special powers. The item, which must be of great religious significance, gains powers defined by the priest and his deity. Attempting this action is considered spellcasting of the highest order, and is normally attempted only by those priests who are certain of their devotion to their god.

The priest must first have access to a holy relic worthy of the spell's power. Such relics include items used, worn, or touched by deities before or during the Battle of Mount Deismaar. Since most things at the battle were destroyed, few relics survive or can be verified as authentic.

Suitable items may have achieved notoriety at a later time. On occasions when the gods have sent avatars to Cerilia, the avatars may have used worldly goods for a short time—they may have drunk from a particular vessel, carried a weapon or item, or worn a piece of clothing. Such items would carry religious significance for followers of the avatar's deity. Likewise, if the god or avatar visited a mortal to deliver a message and touched a piece of clothing, that clothing might have the potential to become a relic.

The lesser champions of the gods might also have possessed items of religious importance. Objects used by an individual, declared a martyr of the faith might be considered holy and significant, the DM decides which items might be appropriate.

Relics normally exist in one of three conditions. The first are those that are completely lost and unknown. The second are those that are recognized and housed in a great temple for all followers' veneration. For a priest to use such an item for this spell would involve a long process of petitioning the church, proving one's devotion, and perhaps submitting to tests of faith and loyalty.

The third category of relic includes those that are known to exist but are unproven as to origin and those that would be immediately recognized but remain missing, with substantial clues to their whereabouts. Proving an item's origin or finding a lost object would be an appropriate quest for proving the priest's worth in the casting of this spell. Spells such as *augury* and *commune* can help, but the priest's deity may wish for the priest to perform tests on the item that could involve questing and time.

Once an item is authenticated, the priest must announce to his followers that the item has come into the church's possession. This requires only a decree action, but will likely be accompanied by pomp and circumstance and a chance for followers to view the item. This step can be extremely dangerous. Rival churches of the priest's deity will almost certainly contest the priest's right to "possess" the item, and enemy faiths may try to steal or destroy the object.

Once the declaration of the item has been accomplished, the priest may attempt the spell. He immediately pays 10 RP and 10 GB to prepare the item and his temple for the casting of the spell (this may include paying extra guards or installing other security measures). He also declares a purpose for the item—a statement that sums up the priest's view of the item's significance to his faith. This purpose includes the powers (see below) that the priest hopes to imbue into the relic, and must correspond to the general character of the deity.

The player then discusses with the DM what sort of power(s) he would like the item to gain. Most powers can be divided into the categories that follow.

◆ **Lesser Power:** A 1st- through 3rd-level spell or a +1 weapon bonus. Cost: 1 RP and 1 GB per bonus or spell level. Available from all deities.

◆ **Intermediate Power:** A 4th-level spell, or a +2 weapon bonus. Cost: 8 RP and 4 GB each. Available only from intermediate or greater deities.

◆ **Greater Power:** A 5th-level spell or a +3 weapon bonus. Cost: 12 RP and 6 GB each. Available only from greater deities. No more than one greater power may be placed in any relic.

◆ **Special Purpose Power:** A power or ability available only in specific circumstances. The effect must be approved by the DM, but could be as powerful as a 6th- or 7th-level spell. Cost: 15 RP and 10 GB. Available from any deity, but the power must directly correspond with the deity's special interests. *Example:* Rjuril, god of magic, fights against the Shadow World, so a special purpose power for his relic might give the wielder immunity to spells cast by Shadow World creatures. A relic may have only one special purpose power.

◆ **Bloodline Power:** A power that mimics a blood ability. The bloodline derivation of the ability must correspond to the deity's connection to the old gods (Haelyn was the champion of Anduiras, for example, so a blood ability imbued into a relic of Haelyn would have to be available to descendants of Anduiras' bloodline). Cost: 4 RP and 4 GB per strength level (minor, 4 RP & 4 GB; major, 8 RP & 8 GB; great, 12 RP & 12 GB). Available from any deity. Only one bloodline power may be imbued in any relic.

When a relic is imbued with a power, the wielder may use the power once per day (with the exception of special purpose powers, which may be used only in circumstances defined by the DM). All powers function at the level of the priest who casts *consecrate relic* unless the DM deems otherwise.

A relic may be imbued with a lesser or intermediate power in such a way as to allow the use of the same spell several times per day. The priest pays for each use of the same power. Instilling any weapon bonus allows unlimited use. A relic may not be imbued with two +1 bonuses to yield a +2 bonus.

A relic may be imbued with as many powers as the player wishes, but each power makes the casting of *consecrate relic* more expensive and more difficult.

After the caster has paid the total RP and GB costs to cast the realm spell (including all costs for the powers he wishes to imbue into the relic), he must make a success roll of 10 or greater. The roll is modified by the number and type of powers he attempts to place in the relic.

Power	Modifier to Success Roll
Lesser	+1/power
Intermediate	+2/power
Greater	+4
Special Purpose	+6
Bloodline	
Minor	+2
Major	+3
Great	+4

All modifiers to the success number are cumulative. The DM may wish to add other modifiers if he feels certain powers border on inappropriateness based on the deity. Any powers completely inappropriate for the relic should be discarded automatically.

The casting priest may spend RP or GB to modify his die roll (1 RP or GB gives a 1-point modifier). An unmodified 1 always fails.

If the die roll succeeds and the DM approves of all the powers, the priest can proceed to the next step. If the die roll fails, the DM has two options. First, he may declare that the *consecrate relic* spell simply failed. The deity simply did not want a relic imbued with the powers chosen by the priest to be created at that time. The DM's second option is to eliminate powers chosen for the relic until the priest would have succeeded his die roll. The DM should always start with the most powerful abilities first when eliminating elements. If the DM chooses this option, he tells the player which spells were successfully imbued into the relic.

At this point, the DM adds several characteristics to the relic to make it complete.

- ◆ **Purpose:** The priest made a statement of purpose for the item before the *realm* spell was cast, but the DM should now clarify or modify it, perhaps changing it to correspond more with the attitude of the deity and the powers imbued in the relic. The DM reminds the priest that the relic should be used only in fulfilling this purpose. Misusing the item could cause its destruction or loss.

- ◆ **Special Purpose:** If the priest imbued the item with a special purpose power, the item must have a special purpose—a stated goal that the granted power should assist in achieving. The DM clarifies this purpose. In effect, the deity “suggests” that the priest use the relic to fulfill this special purpose whenever possible. Only by pursuing the special purpose can the special purpose power be accessed; not fulfilling the relic's purpose could cause the related power to be lost or destroyed.

- ◆ **Curse:** The relic should have one or more curses associated with its use. The curses might take effect when the wielder uses a power, touches the item, or ignores the special purpose, when persons not of the deity's religion touch or attempt to use the item, or when a member of a named enemy group (e.g., priests of Belinik) touches the item. Curses should be the deity's way of steering the wielder toward (or away from) a particular set of actions and compensating for the power of the relic. Curses directed toward enemies are merely for the relic's safekeeping.

Curses should be directly proportional in strength to the powers associated with the relic, though more or fewer curses may exist than powers. The curses should be structured in such a way that careful, reverent use and care of the relic won't invoke them often. Evil deities tend to place harsher curses in relics because they often believe in winnowing the weak (or weak-minded) from among their followers.

- ◆ **Nonworshiper Curse:** When a nonworshiper touches the relic or tries to wield it, a curse may activate. The nonworshiper curse should be tied to the temperament and abilities of the deity (a relic of Ruornil for example might cause nonworshipers to lose all wizard spell-casting ability while in the vicinity of the item). A nonworshiper curse is not required in a relic (but often is included, especially by more jealous or militant deities) and need not tie into the powers of the item.

- ◆ **Requirement:** A relic may have a specific requirement that will stave off the effects of a curse, activate some or all of its abilities, or simply allow it to continue to exist. This requirement should be connected with the item's special purpose and abilities. The more powerful the relic, the more powerful the requirement might be (though not all items must have such requirements).

Requirements could be easy to fulfill and direct (e.g., the relic cannot be used by anyone without a specific bloodline or it causes 2d8 points of damage when a power is used) or could be directed at role-playing (the relic will function reliably only if the item is kept on display in the deity's temple for a total of three months out of every six). A relic may have several requirements tied to different aspects of its abilities. Again, requirements should somehow reflect the nature of the relic's patron deity.

As stated earlier, this *realm* spell contains incredible power. The DM should carefully control PC use of it and should make certain that any relics created remain under his control. As a general rule, no deity will allow a priest to cast this spell more than once in his lifetime unless he has undergone the most incredible ordeals for the good of the faith.

Magic is rarer in Cerilia than in other worlds, but blood abilities and realm magic make Cerilia's spellcasters some of the most powerful and mysterious to be found in any campaign setting. With the arrival of the ancient human tribes about two thousand years ago, priestly magic derived directly from the gods began to make itself felt in Cerilia on a large scale. While both dwarves and goblins had access to priestly magic long before the humans fled from Aduria, neither race was inclined to marshal magical resources in the way that the humans do. Over this grand sweep of history, hundreds of priests have reached the levels of power (or sanctity) necessary to enchant objects with magical power.

Most Cerilian magical items are unique creations. No one on the continent is mass-producing magical items, and only a few of them exist (thus, not every adventuring party will be able to select an item for its magical powers in every situation).

Magical items may arise in which a mage or priest has created three or four items with the same powers, but these will be rare. Also, it is unlikely that any spellcaster has ever tried to copy another magical item (especially the most unusual ones). In other words, only four or five rings of protection +2 might exist in all of Cerilia, each created by the same individual for some specific purpose, or each created by a different spellcaster for her own personal use, likewise probably only a single wand of wonder exists on the continent.

While the properties of any particular item may closely mirror the standard item descriptions found in the DUNGEON MASTER® Guide and the ENCYCLOPEDIA MAGICA™, unusual perks or side effects are fairly common.

For example, the DM may decide that all five rings of protection +2 in existence were crafted by a dwarven smith nine hundred years ago as a gift to the five nephews of the dwarf king of Barak-Aznak. In addition to their normal protective enchantment, the rings may bestow a bonus to the wearer's strength or other ability.

With this in mind, a few of Cerilia's more famous magical items created by or for priests are presented here. Unless otherwise noted, assume that each is a unique item.

Note: Letters in parentheses following each item name designate character classes able to use the item.

Alieren's Orb (P): A dull, translucent blue stone, Alieren's orb appears to be a raw, unpolished gemstone of moderate value. It is roughly oval in shape and is held in the palm of a silver band, which is supported by four short, ornately decorated legs. When its powers are at work, Alieren's orb begins to shine with an inner light that becomes blindingly bright and beautiful.

No one knows how the orb was made or even what material it is. The first mention of it in historical sources occurs in an account of Emperor Redaén's entourage about three hundred years after Deismaar. One of Redaén's closest advisers was the high priestess

Alieren, for whom the orb was named. Alieren was the archpriestess of the Imperial Temple of Haelyn (in those days, the temple had not yet fragmented) and she frequently used the orb's powers to bolster the realm magic she wielded at the emperor's command. It is thought that the orb may have been an Aquarian artifact dating back to the years before the Flight from Shadow, but this is impossible to ascertain.

Alieren and her successors wielded the orb for several centuries, but in the year 696 HC, the archpriestess Baldwyn and his entourage of knights templar were ambushed by a band of thommoiren somewhere in the rocky fastness of the Giantdowns while traveling on some mysterious errand. The party was decimated, and only a pair of squires escaped to tell the tale. For hundreds of years the orb remained in the Giantdowns as part of one thommoiren hoard or another until an adventurer named Hans Sturtwig recovered it from the lair of a goblin lord and brought it back to Dauren in 945 HC. A sage of the king's court identified the mysterious orb, and it was given to the Count of Wierach in 949 HC as part of a dowry. It remained in the hands of the Wierachian nobility until it was lost in the sack of Adlersburg 40 years ago. Its current whereabouts are unknown.

Alieren's orb has several powers, but by far its most impressive is the ability to focus priestly realm magic. Any priest who casts a realm spell with the aid of the orb is treated as if he were four levels higher. In addition, the casting priest need pay only half the normal regency costs required for the spell. The orb

cerilian magical items and relics

serves as a portable focus, allowing a priest to cast spells from an orb in his domain regardless of the holding level or the level required for the spell. This enhancement of realm magic may be employed once per domain turn.

Aleren's orb can also be commanded to show distant scenes once per week, acting as a normal crystal ball. Finally, the orb can be commanded to shed a magical radiance in a 30-foot radius for up to one hour per day. Within this radiance, no illusions can exist, invisibility is dispelled, and attempts to snoop, eavesdrop, or otherwise magically perceive what is happening within the radiance automatically fail. This function is useful for holding secure conversations or conferences.

Since Aleren's time, several other orbs with similar properties have been unearthed in various places. It is not known whether the arch-priest crafted several of these devices or if others have since attempted to duplicate her feat.
XP Value: 4,000 GP Value: 7,500

Mace +3, Bitterfrost (W.P): The infamous *Bitterfrost* is an enchanted footman's mace about three feet in length bearing a spherical spiked head of lead and iron. It was forged almost 350 years ago by a powerful Rovninan priestess of Kriesha named Atashva. Legends tell that Atashva left Vosgaard and journeyed far to the north across the frozen seas, wandering the unending ice at the roof of the world for several years, and that *Bitterfrost* was in her possession when she returned. The weapon has been associated with servants of Kriesha ever since, and has been passed down through the priests of Rovnindensk since Atashva's death. In the Vos language, the weapon is called *Tunye temyzin*.

Bitterfrost is a footman's mace +1, but in the hands of a follower of Kriesha, it acts as a mace +3 frost brand, +6 vs. fire-using creatures. It shares all properties of the frost brand sword, including fire resistance and fire extinguishing. In the hands of a priest of Kriesha, *Bitterfrost* can be ordered to transform into a weapon of true ice once per day. In this form, it radiates such intense cold that any creature within 10 feet (including the wielder) suffers 1d6 cold damage each round. Any creature struck by the true ice weapon must save versus spell or be frozen on the spot, suffering double damage and remaining paralyzed for 1d6 rounds.

Bitterfrost can remain in ice form for only 5 rounds (10 rounds if the air temperature is below freezing). Some characters are hesitant to invoke this power, knowing that they and their allies will suffer cold damage, but other priests view the cold and suffering as the price to pay for Kriesha's favor.

Bitterfrost is a chaotic evil weapon with Intelligence 12; it communicates through sensu-empa-

thy. It resents those who are not of Vos descent or dedicated to Kriesha in one of her forms.

Karesha in Rjurik lands or Kriestel in Brechtur. A non-Vos, nonworshiper who attempts to wield the weapon suffers 2d6 points of cold damage.
XP Value: 1,500 GP Value: 2,750

Bullet of Piercing: These enchanted slug bullets are usable by any character who can employ a sling. The wielder places the bullet in the sling and hurls it normally. Once the bullet leaves the sling, its magical properties make themselves apparent. The bullet can reach any target to a range of 200 yards, treating all shots as short range, and can turn corners, dodge trees, or follow a moving target. It strikes with a +6 bonus to attack rolls and damage, inflicting 1d4+7 points of damage to size S or M targets, or 1d6+7 points to L creatures.

Bullets of piercing are fairly scarce, made only by a few halfling and Brecht priests. Typically 2d4 are found at one time.
XP Value: 250 GP Value: 500

Chalice of Righteousness (P): First crafted by priestess of Sera about 500 years ago, the *chalice of righteousness* is a heavy, ornate goblet suitable for religious ceremonies. It can hold nearly a gallon of liquid (commonly water or wine). Its enchantment is such that the beverage placed within will not run out until all persons present have had a sip.

The chalice was used extensively in Müden and Berhagen by various priest factions for over 200 years until it was lost with a Brecht mercenary company in a campaign near Rohrmarch. The chalice briefly resurfaced in Coerany's about 75 years ago in the hands of the fiery priest *Unlived*, of the Life and Protection of Avalalao. It was stolen from *Tiersted*'s chambers by unknown thieves. It is rumored that the chalice now lies in the Harrowmarsh, the thieves who took it having fallen victim to the Hydra.

The *chalice of righteousness* is merely a ceremonial piece unless it is used before a battle. Any person who drinks from it while taking part in a prayer for success in the day's battle gains unusual strength, vigor, and resistance to injury. On an individual basis, a character gains a +2 bonus to attacks, damage, and saving throws for the duration of the fight, and is entitled to a saving throw versus death magic to completely negate the first wound (and only the first).

wound) he sustains in the following battle

If the chalice is administered to an entire company or unit (including a War Card unit), the unit gains a +1 bonus to its attack, defense and resistance or save ratings, and disregards the first hit it sustains in the battle

Although the chalice was crafted by a priest of Sera, it is reported to work for priests of any power recognized in Brechtür, including Cuiracén, Nesime, Avani, Eloéle, Kriesha, and Belinik. Regardless of the number of warriors who drink from the chalice, the pre-battle service requires at least half an hour. The effects of the chalice linger for the duration of the battle or until 24 hours pass

The DM may rule that PCs and NPCs who are not followers of the deity of the priest administering the chalice have a percentage chance of receiving no benefit from the chalice. In the case of armies or war card units, this is rare; such groups ordinarily have enough members who follow the priest's religion that the effect takes hold. In the case of PCs and NPCs, the DM may apply as much as a 75% chance that the effect does not take hold. This may depend on the strength of a character's faith in his own deity and how close the individual's deity is to the deity of the priest administering the chalice. In the case of a follower of Cuiracén who participates in a ceremony performed by a priest of Haelyn for example, the percentage chance of a devout follower of Belinik in a ceremony performed by a priest of Enik, the percentage chance might be as high as 75%.

Some scholars speculate that the chalice may have other uses or properties that have simply never been discovered. Naturally, it is impossible to substantiate these claims as long as the *chalice of righteousness* remains lost

XP Value: 1,500

GP Value: 5,000

Coullannwn: One of only a dozen or so *tighmaevril* weapons in existence, the dagger *Coullannwn* ("Shadow of Death" in elvish) was forged over two thousand years ago by the matchless smith Ghoigwnnwd. In form, the weapon is a parrying dagger with a basket hilt and a sturdy blade about 15 inches in length. Supposedly it is a partner to a basket-hilted *tighmaevril* sword, but no legends, rumors, or facts exist with regard to this second weapon.

Ghoigwnnwd gave *Coullannwn* to the elf king Rhuobhan, the ancient ruler of Innishiere

Six centuries ago, when Rhuobhan fell in battle fighting raiders from what is now Molochev, his killers looted his body and stole the weapon. It became one of the heirlooms of the Doshevski Clan, but *Coullannwn* fell into the hands of goblins after Molochev fought off goblin hordes 135 years ago. The dagger was seized by one goblin lord after another until, finally, the goblin king Kal Zada of Kal-Kalathor murdered its owner and claimed the weapon. Presumably *Coullannwn* is still a prized possession of the kings of Kal-Kalathor, although the dagger has not been seen by reliable witnesses for many years.

Coullannwn is a dagger of defense +3 in addition to its *tighmaevril* properties. Like the defender swords, its wielder may choose from round to round whether its magical bonus will be applied for attack or for defense. If the wielder uses the weapon in his off-hand solely for defense, skipping his opportunity for a second attack, *Coullannwn* grants a +4 bonus to the bearer's Armor Class versus attacks from that side or the front. The goblin lords of Kal-Kalathor lack appreciation for rapier-and-main gauche fighting styles and instead use the dagger as an instrument of surprise attack or ritual murder when they wish to claim a rival's bloodline.

In addition to its powers as a weapon, *Coullannwn* can indicate the general direction to any dragon named by the wielder, but this power functions only once per week (and is of questionable value to many of its owners, in any event). The owner must actually know the name of the dragon he seeks in order to use this ability, but it functions with no limit to range.

XP Value: 1,000

GP Value: 10,000+

Haelyn's Rampart (Relic; W,P): Perhaps the single holiest artifact known in Cerilia, *Haelyn's Rampart* is the actual shield carried by Haelyn at Deismaar when he was still a mortal. In form, it is a round war-board of nondescript appearance, made of layered wood and leather with a battered iron rim and boss. It is recognizable as the shield of an Andu warrior, and its faded surface is still painted with Haelyn's personal emblem: a golden eagle. Haelyn lost his shield during the fray, fighting Belinik himself as the champions stood by their gods at the climactic moment of the battle. When Anduiras and the other gods perished, Haelyn ascended to take his place, and the rampart was left on the field.

In the confused aftermath of the battle, a minor clanlord named Toer, of the following of House Boru, recognized Haelyn's device and took the shield with him. For years, Toer regarded it as a souvenir and little more until Haelyn's new status as the successor to Anduiras became clear. Toer chose to keep the shield a secret, passing it from father to son for centuries. Finally, the fourteenth scion of Toer's line, a

knight named Valdren, fell in love with Princess Teressa, the only child of Lord Boeruine (as the leader of the Boru was now called). Although Teressa returned Valdren's love, House Toer was only a minor vassal of the Boeruines, and the aging archduke disapproved of the match. In a passionate fervor Valdren demanded that the duke should place a task before him to prove his worth—and the archduke told Valdren that he could marry Teressa after he had slain the dragon Ulkarzid, who laired in the sea caves of Boeruine's rocky coast.

Valdren knew he stood no chance against a dragon, but he had sworn he would attempt anything the archduke set before him. In desperation, he took *Haelyn's Rampart* from the place where it had lain hidden for hundreds of years, then rode to the great Imperial Temple in Seasedge to pray for Haelyn's favor. According to legend, Haelyn himself appeared and blessed Valdren with wisdom, strength, and courage to perform the task set for him.

For months Valdren sought the hidden entrance to the wyrm's lair. When he finally found it, *Haelyn's Rampart* preserved his life against the dragon's venomous breath until he could get close enough to kill the wyrm with his sword. Valdren returned to Seaharrow with the wyrm's head and claimed his bride, becoming heir to the throne of Boeruine. To this day the blood of Valdren of House Toer runs in the veins of the Boeruines.

After this mighty feat, the *Rampart* could no longer remain hidden, and it was hailed as a true relic of the holiest nature. For centuries, it was kept in a place of honor in the great temple of Seasedge, but in the strife following the collapse of the Empire, *Haelyn's Rampart* was stolen by an agent of the Avans and brought to Anuire. A muddled intrigue ensued, in which the Avans claimed that the shield demonstrated their right to succeed to the Iron Throne. In a spectacular display of righteous anger, the shield literally vaporized the Avan heir as he tried to press his claim in the hall of the Iron Throne. It then vanished in a flash of golden light.

In the years since, *Haelyn's Rampart* has apparently whisked itself from place to place across Cernia. It has appeared hidden under a pile of straw in a peasant's barn, hanging in a forgotten chamber of a lord's castle, and waiting in the silence of a warrior's barrow. Its finders are without exception, virtuous people in need of aid, and nearly all have become champions of some kind against tyranny and injustice. Always when its work is done, the *Rampart* vanishes. Sages speculate that the relic has awakened to some form of sentience, and that it seeks out places where it can be used to defend the righteous against the forces of evil. This shield of legend is reputed to carry a number of powers.

Speculation exists that the shield can function differently depending on the needs of its current owner.

- ◆ *Haelyn's Rampart* functions as a shield +3. Magical attacks, energy, and breath weapons aimed at the wielder (assuming that the user can position the *Rampart* effectively) have a 75% chance of being blocked or deflected.
- ◆ As long as the wielder is true to his purpose and steadfast in faith, no mind-affecting or emotion-affecting magic can away him from his task.
- ◆ The wielder regenerates 3 hit points per round.
- ◆ Three times per day, the wielder can dispel magic or dispel illusion by bringing the rampart in contact with the effect.
- ◆ Once per week, the wielder may fly for up to 6 full turns or create a wall of force as a 16th-level wizard.
- ◆ Once per three months, the user of the shield may utter a special invocation to Haelyn that temporarily raises him four experience levels for a period of one day (24 hrs.), with all normal benefits and powers of the higher level.

As great as these powers are, *Haelyn's Rampart* is a relic, and no relic exists that does not exact a price from its owner. Each time it is used in battle, there is a 5% cumulative chance that the shield's owner is permanently converted to a lawful good alignment and soon begins a crusade to defeat evil everywhere. The character shows neither tolerance nor patience in his enthusiasm to bring justice to all. This obsession reduces his Charisma by 4 points since he is inclined to be blunt and hostile to anyone he perceives as remotely unjust; this leads him to intervene in any situation or take on the most powerful of foes without reservation.

Fortunately, *Haelyn's Rampart* is likely to seek a new underdog to serve once a master has defeated one to three major enemies and righted what wrongs he may. At some point, the user always awakens to find his crusading fervor diminished and the shield gone.

Should it become necessary to destroy the shield, it is rumored that if the shield were exposed directly to the devastation of De smaar a second time, it would be obliterated. Other legends suggest that *Harlyn's Rampart* might be broken by the faith of a martyr, although the meaning of this is unclear to say the least.

XP Value: None

GP Value: Priceless

Murada's Censer (P): This device is an octagonal brass censer with perforated shutters, hanging from a short chain of brass links. It appears to be a fairly typical example of ceremonial censers, but when any common incense is placed inside and burned, a priest may speak a brief prayer to achieve one of several magical effects. The censer functions only once per day. One stick of incense lasts about half an hour, and its smoky scent affects an area 20 feet in diameter. *Murada's censer* can create the following effects:

Purification. With this prayer, the priest may cure disease in any creature inhaling the censer's smoke. Disease-causing vermin of 1 hit point or less (such as worms or lice) exposed to the incense evaporate in a puff of aromatic smoke; verminous creatures of more than 1 hp are repelled and cannot enter the purified area for at least one full month.

Pacification. This prayer brings a calming effect to creatures within the censer's range. Any creature in the area of effect engaged in a hostile encounter (or even a forceful argument) must make a saving throw versus spell or be pacified for 1d4 turns. Pacified creatures defend themselves if attacked, but do not return blows or spells, and may flee or surrender (DM's option) if necessary to avoid conflict.

Somnolence. Any creature other than the priest entering the area of effect while this prayer is active must make a saving throw versus spell or immediately fall into a magical slumber lasting 1d4+2 turns. In all respects, this resembles the slumber brought about by a *sleep* spell.

Luminescence. When this prayer is spoken, the incense inside the censer sheds a warm, yellow light acting like a *continual light* spell that cannot be dispelled by magic, short of a *wish* or *unholy word*. The priest may open or close the shuttered sides to create a single beam of light 10 feet wide, or may illuminate all directions equally. The aroma of the burning incense functions as a protection from evil, 10' radius.

Murada was a Khinasi priest of Haraia (Harlyn) who lived in Djafra about three centuries ago. Several censers of this type are known to exist in Khinasi lands, but since Murada was the most famous priest to own such a device, they are known by his name.

XP Value: 1,000

GP Value: 2,500

Rod of Will (P): The rod of will is a formidable device that greatly enhances its wielder's resistance to all forms of mental influence: magical or psionic. For purposes of resisting mental attack, the user's effective Wisdom score is equal to his actual Wisdom plus his level. For example, a 7th-level priest with a Wisdom score of 16 is treated as if he had Wisdom 23, thereby conferring immunity to a number of spells. Against telepathic or psionic effects that do not normally permit a saving throw, the wielder of the rod may expend a charge to gain a saving throw versus spell against the effect.

In addition to these defensive powers, the wielder of the rod of will can issue a *decre* by expending two charges. The *decre* is similar to a *command* spell, but it can affect a number of creatures whose total Hit Dice or levels are equal to or less than double the priest's level. A 7th-level priest, therefore, can affect creatures totaling 14 levels or Hit Dice. All subjects must be within 60 feet of the priest, and nearer creatures are affected before distant ones. If the priest wishes to affect certain creatures and not others, he must clearly address them. Thus, a statement such as, "All of you goblins—depart now!" is more selective than, "Everybody run away!"

Unlike *command*, the priest may issue a short phrase of a dozen words or less, and can make his will known despite language barriers. Subjects receive no saving throw unless they are of 6 or more Hit Dice/levels or possess an Intelligence score of 13 or better.

The rod of will carries 8d6+8 charges when found and may not be recharged. It is suspected that only one such rod exists in Corlia, being a piece of plunder collected by Brecht pirates in a raid along the far shores of the Miere Rhuann. Currently, the rod is rumored to rest in the Vampire's dark castle.

XP Value: 3,000

GP Value: 6,500

Spear of Tracking (W,P): The distinctive weapon of Erik's druids in Rurik lands, a *spear of tracking* is a heavy, rune-carved weapon of weathered oak. The spear confers a bonus (see below) to a proficient tracker's chance to follow a spoor; it confers a normal Tracking roll. Wisdom 6 or more is required to use the spear, and the wielder has the Tracking proficiency.

The wielder also receives a +2 bonus to surprise checks in wilderness situations as long as the spear is in his grasp, making it very unlikely

that he can be ambushed in the wild. Some spears of tracking feature a command word that transforms the weapon into a magical quarterstaff of equal enchantment. The enchantment of a spear of tracking is determined by rolling below:

1D20	Enchantment	XP value	GP value
1-7	+1	500	2,000
8-13	+2	1,000	2,500
14-16	+3	1,500	3,000
17	+3/staff +3	1,500	3,500
18-19	+4	2,000	4,000
20	+4/staff +4	2,000	5,000

Spears of tracking are created for special purposes by Erik's priests. They are rarely encountered outside of Rjurik lands.

XP Value: 500+ GP Value: 2,000+

Standard of Terror (WP). The *standard of terror* is an enchanted banner or emblem suitable for use as a battlefield signal or command flag. When it is unfurled in battle and raised high, all enemies who look upon it recoil in terror. In a War Card battle, all enemy units in the same square as the standard bearer or any adjacent square must immediately make a morale check using the War Card morale system, as if they had been routed or terrified by a spell. Units that fail the check rout normally, while units that pass the check stand their ground and resist the standard's power.

In a skirmish or normal melee, unfurling the *standard of terror* causes all enemies within 60 feet to immediately make a morale check (see Tables 49 and 50 in the DMG) or abandon the combat. Those who succeed are still repelled by the standard and must attempt a saving throw versus spell in order to force themselves to approach within 20 feet of the bearer. Whether in battle or skirmish, the *standard of terror* may be employed only once per day.

XP Value: 1,500 GP Value: 5,000

The Viper's Eye (Relic; P, Wz): The *Viper's Eye* is a large, round yellow topaz streaked with a dark line in its heart. It resembles the slitted eye of a serpent and radiates an aura of cold watchfulness. The last time it was seen, it was mounted in an iron band as a crude Vos-style crown, but the band is nothing more than decoration. It is an evil relic of great power, now lost somewhere in the Shadow World.

The gemstone's history predates mankind's arrival in Cerrita. In ancient Aduria, Azrai was not always the incarnation of terror and darkness that he later became: he was once a deity of pride and knowledge, but a deity whose longing for power warped his very nature. In his desire for worship, Azrai sought to seduce the people of Vorynn—the Vos—from their own god. He walked

among them in the form of an ancient wise man, corrupting them under the guise of teaching. Although Azrai was subtle and did not show his power (in order to elude Vorynn's notice), he needed apprentices, followers, and leaders who would continue to spread his poison even when he was not there himself.

For this reason, Azrai directed one of the Vos shamans in the creation of the *Viper's Eye*, a so-called "gift" of wisdom and vision for the high chieftain. The yellow gemstone rested in the hall of the Vos kings for centuries, strengthening their dependency on their adopted god as they turned away from Vorynn. The *Viper's Eye* served its purpose well. It became an heirloom of the Vos kings and an emblem of Azrai's favor that conferred great power on those chieftains who were willing to use it in the dark god's name.

Eventually, Azrai caused the gem to fall into the hands of a proud, young chieftain called Atar. With its power, Azrai began one of the most sinister of his works before the War of Shadow: the perversion of humans to the power of sorcery. Atar was the first of Azrai's unnatural creatures, the disciples the evil god

who were later known as the Lost. Azrai taught them to wield the powers of night and darkness, knowing that elven magics were unsuitable for humans. Atar was one of Azrai's chief champions throughout the War of Shadow, and his lifespan encompassed hundreds of years before he met his end—presumably—at Deismaar. For most of his evil career, he wielded the *Viper's Eye*.

In the aftermath of Deismaar, the gemstone vanished for some time before mysteriously appearing in the hands of a halfling thief fleeing from the Shadow World about 350 years after Deismaar. The *Viper's Eye* was seized by gnoll raiders who attacked the halfling's village of refuge, in turn the gem was claimed by forces of the lost city of Irbouda, which was then a rising empire.

The Shans of Irbouda held the gem for generations, where it was known as the "Lion's Eye," although the item was widely believed to carry a vicious curse of death and destruction. In fact, after Irbouda fell into ruin, refugees carried it into the nearby land of Sefra. Sefra fell in 1075 HC, pillaged by a Vos army; the gemstone traveled north to Medeci, but in 1198 HC, that realm was ruined as well. Again survivors—in this case, a Medecan noblewoman named

Lleida—carried the gemstone to a new land, this time the state of Djira. In 1396 HC, the Sultanate of Djira was cast down by strife and invasion. By now any sage familiar with the old "Lion's Eye" of ancient Irbouda regarded the gemstone's appearance as an omen of the most dire and inescapable sort.

Fortunately, no other realm has yet been wrecked by the Viper's Eye. Someone is known to have fled the ruins of Djira with the gem, but from what historians have pieced together, it appears that the Viper's Eye was removed to the wild stretch of dark forest known as the Direwood. Currently it is presumed to be in the hands of the unnamed power that rules that sinister place.

The exact powers of the Viper's Eye are unknown. The last person to actively use its might was Atar the Lost, and that was more than 1,500 years ago. In Irbouda, Sefra, and other states, it was treated as a gem of value and either hoarded or displayed, as the owner wished. Sages suspect that the gem enhances black wizardry in some fashion, perhaps by acting as a powerful spell storing device. A wizard or priest who works in secret may be able to use it to dismiss extraplanar creatures, pierce or negate magical defenses, or possibly use the Viper's Eye as a scrying tool of great puissance. Some sages speculate that the wielder may be able to exert control over snakes and serpentine monsters, too, since Azrai's ancient portfolio included a strong association with such things.

In return for its formidable powers, the Viper's Eye appears to foment strife and catastrophe on a kingdom-wide scale. Even sitting idle in one hoard or another, it took the gem only a few decades to bring about the ruin of everything its owner held dear. With deliberate use of its power, this process may be accelerated drastically, and other, more personal and unpleasant side effects may make themselves felt.

Some Khinasi sages suggest that the gem might be destroyed only by dissolving it in the Gorgon's blood or by casting it into the heart of the sun.

XP Value: None

GP Value: Priceless

Standard of Courage (W,P): This banner appears to be a battered old battle flag of no particular value until it is unfurled in battle. When the *standard of courage* is raised high, allies of the standard's owner are greatly heartened and strengthened, redoubling their efforts to win the day. In a War Card battle, any friendly units in the same square as the standard or in any adjacent square cannot fail Morale Checks as long as the standard flies, and these units gain a +1 bonus to their attack ratings. In a small combat, any allied soldiers within 60 yards gain a +1 bonus to saving throws, attacks, and damage rolls, and automatically pass normal morale checks. In addition, soldiers under the influence of the *standard of courage* gain a +4 bonus to saving throws against magical *fear* and emotion attacks such as dragon *fear*, *fear* spells, and a *symbol of hopelessness*.

No one knows who first created magical standards of this sort, but several were famed for their use by crack legions of the old Anuirean Empire. A handful of these old banners survive to this day in the halls or armories of various Anuirean lords.

XP Value: 1,000

GP Value: 2,500

Vestments of Defense (P): One of the more common magical items associated with Cerilia's priests are *vestments of defense*. These magical garments protect the wearer from enemy attack and may be worn alone or over the priest's preferred armor. If the vestments are worn in place of armor, they provide the priest with a base Armor Class value similar to *bracers of defense*; if the vestments are worn over other armor, they instead add their enchantment to the priest's armored AC, working like a *ring of protection*. The exact value of the vestments is determined by rolling on the table below.

1D20 Roll	Base AC or AC Bonus	XP Value	GP Value	Vestment Rank
1-10	AC 8 or +1	500	2,000	Acolyte
11-15	AC 6 or +2	1,250	4,000	Priest
16-19	AC 4 or +3	2,500	6,000	High Priest
20	AC 2 or +4	5,000	10,000	Archpriest

Thus, a character wearing *vestments of defense* AC 6/+2 over plate mail (base AC 3) would have Armor Class 1. If he wore the vestments without armor, his AC would be 6.

The defensive bonus of the vestments is also treated as a bonus to the user's saving throws, regardless of whether the vestments are worn over armor.

In addition to their defensive powers, the *vestments of defense* also have secondary powers based upon their rank. Each garment includes the powers of all lesser vestments, so the wearer of the *archprelate's vestment* may gain use of the acolyte, priest, and high priest powers in addition to the archprelate powers.

Acolyte's vestments. By speaking a short prayer, the priest may invoke a *bless* spell once per day, centered on the priest.

Priest's vestments. The wearer of the *priest's vestments* may invoke *resist fire* or *resist cold* at will, up to three times per day, in any combination. Each use of the vestments' power lasts five rounds.

High Priest's vestments. With a brief invocation, the wearer of this magical garment gains the ability to *detect evil/good*, *detect invisibility*, and *detect magic* within a 10-foot radius. This power may be employed once per day with a duration of 1 turn.

Archprelate's vestments. Once per week, the wearer may *dispel magic* and *dispel evil* in a 10-foot radius by uttering a holy incantation. The effects are instantaneous. Only one such vestment is known to exist; at one point, it was the ceremonial garb of the Archprelate of the Imperial Temple of Haelyn, the most powerful faith in Cerilia at the height of the Empire. The *Archprelate's vestments* were lost in the religious wars that occurred when the sect of the Impregnable Heart split from the unified faith of Haelyn. The garment is now thought to be buried in a tomb to keep in eastern Diemed or Medoere.

XP Value: 500+ GP Value: 3,000+

Staff of Holy Wrath (P) Usually made of heavy bronzewood with sturdy iron heels, the *staff of holy wrath* is one of the most potent magical items usable by priests. It functions as a *quarterstaff* +2 in combat, and has additional effects if the wielder chooses to expend one or more charges when he strikes an enemy. The wielder can choose to:

- ◆ *cause fear* (1 charge)
- ◆ *stun* (1 charge)
- ◆ *analyze* (2 charges)
- ◆ *banish* an extraplanar or summoned creature (2 charges)
- ◆ *rupt* an undead creature (2 charges)

A *stunned* opponent must make a saving throw versus death magic; success means he is knocked senseless for 1 round; failure indicates 1d4+1 rounds. He is unable to attack or cast spells, and may do little more than dive for cover. A *paralyzed* foe is entitled to a saving throw versus rods, staves, and wands; if he succeeds, the paralysis lasts 1d4 rounds, but if he fails, it lasts 1d4 turns.

A *banished* extraplanar or summoned monster is instantly returned to the plane or location from which it came. An undead monster subject to *disruption* gains a special resistance roll equal to 10% plus 5% per Hit Die. If the undead creature fails this check, it is blasted out of existence immediately. A wight (4+3 HD), for example, has a 30% chance to avoid being destroyed by the staff's touch.

In addition to its formidable melee attacks, the *staff of holy wrath* is also capable of the following powers, at a cost of 3 charges each:

- ◆ *call lightning*
- ◆ *rain of flame*

Call lightning summons one bolt, which arrives the round after the user invokes this power. The bolt strikes a designated point within 120 feet and affects a 10-foot radius. Creatures in this area suffer 8d8 points of damage, but are entitled to a saving throw versus spell for half damage.

Rain of flame conjures 1d4+1 pillars of fire, each 10 feet tall and 2 feet in diameter. These roar down from above and strike as directed within 60 feet of the wielder. Each pillar inflicts 2d8+1 points of damage to the creature struck, with no saving throw allowed.

The *staff of righteous wrath* is normally found with 1d6+19 charges. It can be recharged by the combined efforts of an 18th-level priest and a 16th-level wizard.

XP Value: 6,000

GP Value: 15,000

realm spells by holding level

The list that follows is organized by the minimum temple level required to cast each spell. Descriptions of all realm spells appear in the "Spells for Regents" section of this book.

temple (1)

Bless Land
Dispel Realm Magic
Investiture

temple (2)

Bless Holding
Erik's Mighty Forests
True Believer
Ward Realm

temple (3)

Bless Army
Blight
Conversion
Holy War
Honest Dealings
Legion of Dead
Maintain Armies
Population Growth
Protection from Realm Magic

temple (4)

Land of Stability (see *Tome of Magic* and notes in next section of this book)
Magical Tithe
One True Faith

temple (5)

Consecrate Relic
Excommunicate

other spells and magical items

Not all spells and magical items created for AD&D® game settings are appropriate for use in a BIRTHRIGHT campaign. DMs and players need to take care that spells and items borrowed or adapted from other products and settings are compatible with the rules and flavor of the BIRTHRIGHT world; spells with effects that contradict, impair, or are otherwise incongruous with life in Cerilia should be excluded from the game.

Characters may use any spell from the *Player's Handbook* in a BIRTHRIGHT campaign (though they might consider renaming spells such as

Bigby's clenched fist to sound more Cerilian).

DMs may feel free to introduce any magical item appearing in the *DUNGEON MASTER® Guide*.

The lists that follow identify spells and magical items from the

Tome of Magic that are suitable for use in Cerilia. Any spells or items excluded from these lists are not recommended for the BIRTHRIGHT setting; as always, however, players and DMs may agree to allow (or disallow) a spell or item to suit their own campaign. Players and DMs can use this list—as well as discussions of Cerilia's religious atmosphere presented in the rest of this book—for guidance when deciding whether spells and items from other products are appropriate to the campaign.

appendix: useful lists

spells

first level

Analyze Balance
Anti-Vermin Barrier
Call Upon Faith
Courage
Emotion Read
Know Age
Know Direction
Know Time
Log of Everburning
Mistaken Missive
Morale (Effective on one War Card unit in same square as caster; first effect adds 1 random morale icon to unit; second effect grants 3 morale icons to unit.)
Personal Reading (Can reveal bloodline and derivation but not strength.)
Ring of Hands
Sacred Guardian
Speak With Astral Traveler
Thought Capture
Weighty Chest

second level

Aura of Comfort
Calm Chaos
Create Holy Symbol
Dissension's Feast
Draw Upon Holy Might
Emotion Perception (No effect on War Card units.)
Frisky Chest
Hesitation
Idea
Lighten Load
Mind Read (Does not reveal bloodline information.)
Moment
Music of the Spheres
Mystic Transfer (Does not affect realm spells.)
Nap
Rally (Allows immediate morale check to one War Card unit; target unit must be within one square of caster.)
Sanctify (No effect on War Card units.)
Zone of Truth

third level

Accelerate Healing
Adaptation (Affects one War Card unit in same square as caster; first effect only; unit ignores terrain card.)
Astral Window
Caltrops
Choose Future
Create Campsite
Efficacious Monster Ward
Emotion Control
Extradimensional Detection
Helping Hand
Invisibility Purge
Know Customs
Line of Protection (No effect on War Card units.)
Memory Read
Miscast Magic (Does not affect realm spells.)
Moment Reading
Random Causality
Rigid Thinking
Slow Rot
Squeaking Floors
Strength of One
Telepathy
Telethaumaturgy
Thief's Lament
Unearthly Choir (Does not affect War Card units.)
Zone of Sweet Air

fourth level

Addition
Age-Plant
Blessed Warmth
Body Clock
Chaotic Combat
Chaotic Sleep
Circle of Privacy
Compulsive Order
Defensive Harmony
Dimensional Folding
Fire Purge
Focus
Fortify
Genius
Inverted Ethics
Join With Astral Traveler
Mental Domination
Modify Memory
Probability Control
Rapport
Solipsism

Tanglefoot (Affects one War Card square per three levels of the caster; caster must be within or adjacent to the affected squares.)

Thought Broadcast

Tree Steed

Uplift (Does not affect realms spells.)

Weather Stasis

fifth level

Age Object

Barrier of Retention

Blessed Abundance

Champion's Strength

Chaotic Commands

Clear Path

Cloud of Purification

Consequence

Disguise (Player may place the disguised War Card on battle mat, but uses statistics of the real unit.)

Easy March

Elemental Forbiddance

Extradimensional Manipulation

Extradimensional Pocket

Grounding

Illusory Artillery (Does not affect War Card units.)

Impeding Permission

Meld

Memory Wrack

Mindshatter

Repeat Action (Does not affect actions in the domain turn.)

Shrieking Walls

Thoughtwave

Time Pool (Does not reveal events prior to Mount Deismaar.)

Unceasing Vigilance of the Holy Sentinel

Undead Ward

sixth level

Age Creature

Crushing Walls

Disbelief

The Great Circle

Group Mind

Land of Stability (No immunity to realm spells. Can be cast as realm spell: Req'd Holding 4; RP 3/province; GB 3/province; Char. Lvl 8; Duration 3 action rounds; Must be cast from temple (4) but can affect any other province with temple (1) or greater.)

Legal Thoughts

Monster Mount

Physical Mirror

Reverse Time

Seclusion

Skip Day

Sol's Searing Orb

Spiritual Wrath (not usable in War Card battles)

seventh level

Breath of Life

Divine Inspiration

Hovering Road

Illusory Fortification

Shadow Engines (Can be used in War Card battles; player may gain up to four Artillerist War Cards for two rounds of War Card combat)

Spacewarp

Spirit of Power

Tentacle Walls

Timelessness

Uncontrolled Weather

quest spells

Abundance

Animal Horde

Circle of Sunmotes

Conformance

Elemental Swarm

Etherwalk

Fear Contagion (Not usable in War Card battles)

Health Blessing

Highway

Imago Interrogation

Implosion/Inversion

Interdiction

Mindnet

Planar Quest

Preservation

Revelation

Reversion

Robe of Healing

Shooting Stars

Sphere of Security

Spiral of Degeneration (Chaos variation has no effect on blood abilities; Thought variation affects blood abilities per magical items. Neither variation affects *tighmaevril*.)

Stalker

Storm of Vengeance (No effect in War Card battles)

Transformation

Undead Plague (200 skeletons equal one

Undead Legion War Card unit)

Warband Quest (May be used on one War Card unit; adds 2 hits and increases morale icons to 3)

Ward Matrix

Wolf Spirits (Other animals are possible)

magical items

potions and oils

Aroma of Dreams
Curdled Death
Murdock's Insect Ward
Oil of Preservation
Starella's Aphrodisiac

powders

Powder of the Black Veil
Powder of Coagulation
Powder of the Hero's Heart
Powder of Magic Detection

rings

Ring of Affliction
Ring of Armoring
Ring of Bureaucratic Wizardry (does not affect realm spells)
Ring of Fortitude
Ring of Randomness
Ring of Resistance

rods and wands

Rod of Distortion
Wand of Element Transmogrification
Wand of Misplaced Objects

miscellaneous magic

Air Spores
Amulet of Extension
Amulet of Far Reaching
Amulet of Leadership (cannot be used by regents)
Amulet of Magic Resistance (not cumulative with resist magic spell)
Amulet of Metaspell Influence
Amulet of Perpetual Youth
Bag of Bones (Use Undead Legion War Card #86 from the BIRTHRIGHT boxed set; only 10% of bags are multi-use.)
Bell's Palette of Identity
Brooch of Number Numbing (Blooded characters gain -2 bonus to save; regents gain -4 bonus to save.)
Candle of Propitiousness
Claw of Magic Stealing
Contracts of Nephtas
Crucible of Melting (tighmaevril is immune)
Crystal Parrot

Disintegration Chamber
Dust of Mind Dulling
Everbountiful Soup Kettle
Flatbox
Fur of Warmth (derivation: Vosgaard, rather than the Paraelemental Plane of Ice)
Gem of Retaliation
Glass of Preserved Words
Globe of Purification
Globe of Serenity
Horn of Valor (Affected War Card units gain one morale icon of player's choice for 1d4 turns; routed units immediately make a morale check rather than first returning to the reserve; enemy units lose one morale icon of player's choice for 1d2 turns; player chooses square in which horn is sounded--horn may be heard one square away; horn may be used once per War Card battle.)
Hourglass of Fire and Ice
Jar of Preserving
Law's Banner (Functions on one War Card unit commanded by a lawful PC or NPC; player chooses one icon to add to the card's morale icons.)
Lens of Speed Reading
Liquid Road
Lorloveim's Obsidian Mortar and Pestle (Meb-haighl stones, sielsheghlien, and tighmaevril gain -3 bonus to saves.)
Manual of Dogmatic Methods
Medallion of Spell Exchange
Mirror of Retention
Mirror of Simple Order
Mist Tent
Mordom's Cauldron of Air
Mouse Cart
Necklace of Memory Enhancement
Nefradina's Identifier
Philosopher's Egg (first application only)
Portable Canoe
Prism of Light Splitting
Puchezma's Powder of Edible Objects
Quill of Law
Reglar's Gloves of Freedom
Robe of Repetition
Saddle of Flying
Scarab of Uncertainty
School Cap
Skie's Locks and Bolts
Talisman of Memorization
Tapestry of Disease Warding
Teleportation Chamber
Tenser's Portmanteau of Frugality
Thought Bottle
Time Bomb
Zwann's Watering Can